

# A MEMORIAL

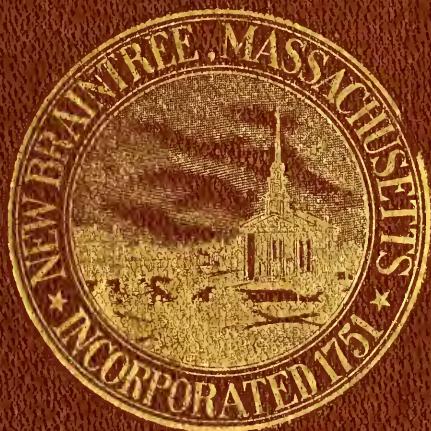
OF THE

# ONE HUNDRED AND FIFTIETH ANNIVERSARY

OF THE

# TOWN OF NEW BRAINTREE.

JUNE 19, 1901.





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REV. JOHN FISKE, D. D.



ELIZABETH FISKE.



ACCOUNT OF THE OBSERVANCE  
OF THE  
One Hundred and Fiftieth Anniversary  
OF THE INCORPORATION OF THE  
TOWN OF NEW BRAINTREE, MASS.

JUNE 19, 1901.



CONTAINING THE HISTORICAL ADDRESS BY GEORGE K. TUFTS, M. A.,  
AND OTHER SPEECHES AND EXERCISES OF THE OCCASION.

1751 — 1901.

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WORCESTER, MASS.:  
PRESS OF CHARLES HAMILTON,  
No. 311 MAIN STREET.  
1902.



## MEMORIAL.

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THE warrant for the annual town meeting, held March 4, 1901, contained the following article: "To see if the town will observe the one hundred and fiftieth anniversary of its incorporation and appropriate money therefor." The following action was taken on this article:—

Voted, "To observe the one hundred and fiftieth anniversary of the incorporation of this town and appropriate one hundred and fifty dollars for that purpose.

"Voted, and chose George K. Tufts, J. Thomas Webb, Herbert L. Pollard, Horatio Moore, Henry H. Bush, William Bowdoin, D. Clarence Wetherell, John O'Brien, James E. Barr, Luther Crawford and Charles A. Gleason, a committee to carry into effect the provisions of this act." This appropriation was afterwards increased to three hundred dollars.

This committee, which constituted the committee of arrangements, met March 23d, and organized with choice of George K. Tufts, chairman, D. Clarence Wetherell, secretary, and J. Thomas Webb, treasurer.

George K. Tufts was unanimously chosen to deliver the historical address, and Hon. Charles A. Gleason chosen president of the day.

At a subsequent meeting the committee appointed June 19th as the day for the observance, and adopted the following form of invitation to be sent to all known natives of the town former residents, and their descendants.

## FORM OF INVITATION.

NEW BRAINTREE, MASS., May, 1901.

The year 1901 marks the completion of one hundred and fifty years of the corporate existence of this town. An event of this nature ought not to pass unobserved. Its occurrence should be made the occasion for the renewal of old associations, the strengthening of the ties that bind us to the ancient hearth-stones, and gaining a better knowledge of our heritage, at once a source of gratitude for the past and of inspiration for the future.

To this end the citizens of New Braintree invite the co-operation, by their presence and participation in its exercises, of all natives of the town, former residents, and their descendants, in an appropriate observance, on Wednesday, the 19th day of June next, of the completion of a century and a half of the life of the town.

At 10 30 a. m. Public Exercises, including an Historical Address, in the Church.

1.00 p. m. Dinner in the Town Hall.

2.00 " Social Reunion at the Church, with five to eight minute speeches from former residents and invited guests.

## COMMITTEE OF ARRANGEMENTS.

George K. Tufts,	Horatio Moore,	D. Clarence Wetherell,
J. Thomas Webb,	William Bowdoin,	John O'Brien,
Herbert L. Pollard,	Henry H. Bush,	James E. Barr,
Luther Crawford,		Charles A. Gleason.

At subsequent meetings it was voted to have, in addition to the literary and social features of the occasion, a baseball game at 4 p. m., and to close the exercises of the day with a grand concert and ball in the evening at the Town Hall; to engage Battery B Band of Worcester to furnish music both day and evening; and to invite the following persons to be the guests of the town for the day:—

Hon. George F. Hoar, U. S. Senator.

Hon. William M. Olin, Secretary of State.

Ex-Gov. D. Henry Chamberlain, representing the Quaboag Historical Society.

The Chairman of the Selectmen of the Town of Braintree, Timothy Paige, Esq., Town Clerk, and Samuel S. Dennis, Esq., Chairman of Selectmen of the Town of Hardwick.

Hon. E. B. Lynde, representing the town of W. Brookfield.  
 Hon. Geo. W. Johnson, " " " Brookfield.  
 Robert Batchelder, Esq., " " " N. Brookfield.  
 Hon. Ledyard Bill, " " " Paxton.  
 Hon. Wilson H. Fairbank, " " " Warren.  
 Dea. Jesse Allen, " " " Oakham.  
 Albert W. Curtis, Esq., " " " Spence.  
 Hon. T. P. Root, " " " Barre.  
 Dr. Emerson Warner, of Worcester.  
 Henry K. Hyde, President of Ware Bank.  
 Walter Allen, Esq., of Newton.  
 Rev. Nathan Thompson, of Cheltenham, Md.  
 Rev. Charles S. Brooks, of Wellesley.  
 Rev. Jeremiah Healey, of Gloucester.  
 Rev. Henry M. Penniman, of Berea College, Ky.  
 Rev. Michael T. O'Brien, of Worcester.  
 Rev. Geo. P. Merriam, of Springfield.

Further assignments by the committee were:—

*Chief Marshal*.—John O'Brien.

*Aids*.—Horatio Moore, Henry H. Bush, David M. Rixford, Charles W. Tyler, Frank H. Hair.

*Reception Committee*.—William Bowdoin, J. Thomas Webb, Herbert L. Pollard, James E. Barr.

*Committee on Decorations*.—Misses Helen Utley, Mabel Snow, Florence Cota.

*Ushers*.—D. Clarence Wetherell, William F. Pollard, Edwin L. Havens.

*Floor Director of Ball*.—John O'Brien.

*Assistant*.—Frederic Crawford.

*Aids*.—Charles H. Barr, Charles W. Tyler, Frank W. Potter, Harry D. Pollard, Geo. F. Cota.

*Caterer*.—Charles A. Felton.

A badge for general distribution was also chosen, consisting of a medal on which was the device of the town seal with a background of silk ribbon of red, white and blue, with date and nature of celebration.

The following programme for the day was adopted.

1751 1901



One Hundred and Fiftieth Anniversary

Of the Incorporation of the

Town of

New Braintree, Massachusetts,

Wednesday, June Nineteenth,

1901



*Programme.*

Concert by Battery B Band, Worcester, 9.30 a. m.

Exercises in Church, 10.30 a. m.

*Order of Exercises.*

## MUSIC.

2. READING OF SCRIPTURES, The XCth. Psalm,  
AND PRAYER,

Rev. F. H. BOYNTON

3. ADDRESS OF WELCOME,

President of the Day, Hon. CHARLES A. GLEASON

4. HYMN.

Tune, "Duke Street"

O God, beneath thy guiding hand,  
Our exiled fathers crossed the sea,  
And when they trod the wintry strand,  
With prayer and psalm they worshipped thee.

Thou heardst, well pleased, the song, the prayer,  
Thy blessing came; and still its power  
Shall onward through all ages bear  
The memory of that holy hour.

What change! through pathless wilds no more  
The fierce and naked savage roams;  
Sweet praise, along the cultured shore,  
Breaks from ten thousand happy homes,

Laws, freedom, truth, and faith in God,  
Came with those exiles o'er the waves,  
And where their pilgrim feet have trod,  
The God they trusted guards their graves.

And here thy name, O God of love,  
Their children's children shall adore,  
Till these eternal hills remove,  
And spring adorns the earth no more.

## 5. HISTORICAL ADDRESS.

GEO. K. TUFTS, M. A.

## MUSIC.

1.00 p. m. DINNER AT TOWN HALL.

#### ORDER OF PROCESSION.

Marshal and Aids  
Music  
President — Historian — Clergy  
Invited Guests  
Former Residents and their Descendants  
Citizens from abroad.  
Committee of Arrangements  
Citizens of New Braintree

2.00 p. m. BAND CONCERT.

2.30 p. m. SOCIAL RE-UNION at the Church,

With five to eight minute Speeches from former residents  
and invited guests.

6.30 to 7.30 p. m. BAND CONCERT.

## THE COLONIAL ROOM in the Town Hall.

Containing Relics and Antiquities, will be open from  
1.00 to 2.30 p. m.

The day of the celebration was one of the rarest of June days. The old town, freshly "dressed in living green," welcomed back its sons and daughters, and the strangers within its gates. The church and Town Hall were tastefully decorated within and without with flags and bunting, and the other buildings and private dwellings in the centre and many on the outskirts likewise.

No fakirs were allowed on the grounds. A large annex to the Town Hall was built for the better entertainment of the evening's guests. Sets of eight views of the scenes were taken by W. G. Rixford, and sold rapidly afterward. The number present was variously estimated at from fifteen hundred to two thousand. The exercises in the church began at 10.45 a. m., and were carried through in accordance with the programme already given.

## ADDRESS OF WELCOME.

BY HON. CHARLES A. GLEASON,  
PRESIDENT OF THE DAY.

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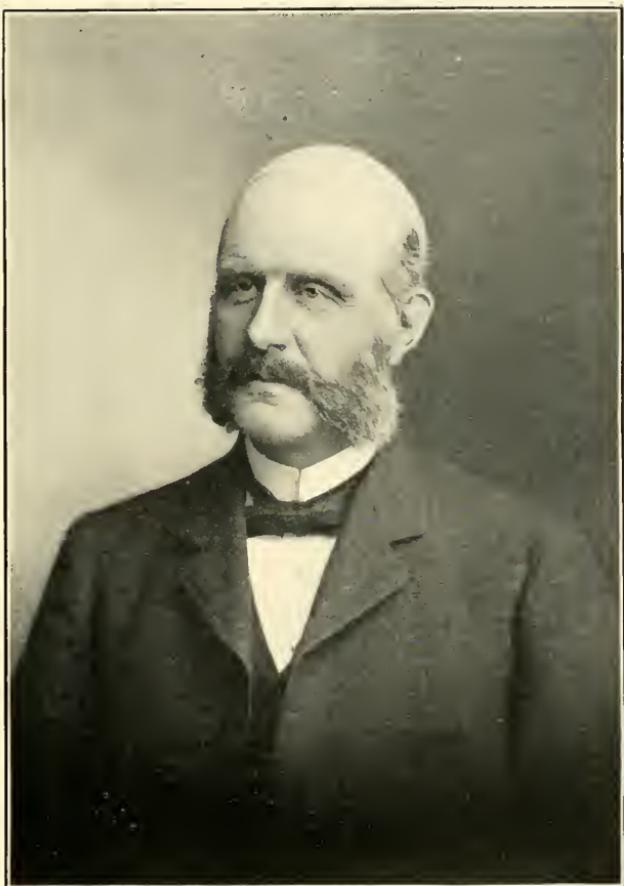
It is with great pleasure that it becomes my privilege, in behalf of our citizens, to extend to our visitors our most cordial and hearty welcome.

To those who have come home to their birthplace and whose early life was spent in a New Braintree home, we ask you to accept our tenderest greetings.

To those who have come from sister towns and whose neighborly interest brings you here today, we invite you to share in the observance of this occasion, all becoming, for the day, active participants in its joys, social reunions and sacred memories, that it may awaken their old love for these hills which has never been dormant, renew old associations, and strengthen those ties which bind us to a revered ancestry and our native soil.

As we shall unroll the scroll of our history, we shall come to pages which will be filled with the lives and labor of those very near to us, and will bring to us a keen sense of loss.

Let us today turn over those pages quickly, or only behold the benefits that have fallen to us from their lives and give them honor for their faithfulness and achievement. It will be our delight to let our minds rest on those worthy men and women of our earliest remembrance, who were leaders in town and church, as our historian portrays their life and work, and goes back very far beyond our memory to those who laid the foundation of our industrial, civic and religious life. It is with no little pride that we think of our forefathers who, with rude implements of husbandry, made these farms from the forests, removed the stumps and stones from the land, built walls, houses and barns, established and maintained



CHARLES A. GLEASON.



schools and erected this church, all at so great cost of labor, with none of the wonderful inventions of today, run by horse, steam or electrical power,—all handwork.

We glory in this age of invention and century of progress, but I am sure we can give equal if not greater praise to our ancestors for their persevering industry, boundless courage, sterling integrity and stalwart character. It can be noted that only two or three generations ago this town ranked high with any town in this county in wealth, business or influence; that many of the successful farmers were also capitalists who were money lenders; and when her leading men held high positions of honor and influence in the State. At one time, if I am correct, this town the same year furnished a representative to the General Court, State Senator and a member of the Governor's Council; at that time, or later, a president of a Ware bank.

At that time these pews were filled with large families of intelligent worshippers who valued the privileges of religious teaching in the church.

From the first settlement of the town it has been strictly an agricultural town; few other enterprises have gained any foothold. The mill, shop and factory have kept beyond its border. The railroad and electric road have only touched remote corners; no minerals have been dug from the earth, but year after year the earth has brought forth its increase as sure as summer follows winter, and its cattle have been upon a thousand hills.

We have, all of us, followed the plough, swung the seythe, raked the hay, husked the corn, milked the cows and known the farmer's life and the farmer's fare; and through all the history of its agricultural products, dairying has stood first.

In a room in the Town Hall building there is a collection of the reliques of the first part of the last century, and a banner can be seen which was carried by the farmers of New Braintree in 1840, during the exciting Harrison campaign. I hope you will look at it. Not on account of the quality of its material or its artistic design (yet it was well designed and executed by a New Braintree boy), but as perfectly representing the industry that was carried on in every house and on every

farm in town. It is a picture of two dairy cheeses piled upon each other, with a piece cut from one. This was at a time when the making of domestic cheese was near its height; when a man's fortune was in the hands of his wife to that extent that her success or failure to make good cheese was an important factor to his success; and when the position of a farmer's wife meant something in responsibility and care. If it was a position of honor, it was likewise a position of hard work that truly made her a sharer of the heavy burdens of farm life.

There has come a change in all this. The Boston milkcan has supplanted the cheese-press; farm machinery has taken the place of handwork: but I will not speak of the history of this change or tread upon the ground of our historian (who is so eminently fitted to give it in full) and the later speakers of the day.

But I want to welcome you back to these hills, especially those who, in their youth, played in these green fields, fished in the streams, hunted in the forests, gathered berries in the pastures and nuts in the woods, and whose feet trod the streets to the district school.

Am I presuming too much to say to those, that here on this spot the air is purer, the sky more blue, the stars shine more brightly, the heavens are higher, but Heaven nearer than anywhere else. It may be that some have gone to city or distant State and been obliged to use poor water, have, like David of old who thirsted for water at Bethlehem's gate, thirsted for the water in the old well by the door. Let me say to you that the water from these springs is just as pure and clear and refreshing as of yore, and these hills, with views so picturesque, with air so bracing, with soil so fertile, remain, and whatever other changes come, will continue through the ages. Some day, perhaps, after we are through with them, these farms will be wanted; these locations for beautiful scenery will be sought for; and what we only in part appreciate now will then be fully prized and occupied.

I want to welcome you to this historic town. This year we pass the one hundred and fiftieth milestone in her history. We pause for a day to do honor, in memory of the associations

which connect her with our lives. The history of any community is what the character of its homes makes it. The homes of the people reflect the sentiment, the enlightenment and the progress of that people, and on the conditions that underlie them and the environment that surround them depend their intellectual and spiritual, even more than their material advancement.

The home life and home training is the foundation; civil government, schools and churches the superstructure. These homes have been representative New England homes, where industry, economy, education and religion have been the cardinal principles taught, and where the struggle for a livelihood and a competence has brought a self-denial which has developed character, which has been shown in the town history for this century and a half. The standard of education has been high; the appropriation of money for schools liberal; the highways have been kept in good condition; the homes have been pleasant and attractive; the farms well tilled and productive; and we can show you many improvements,—among them a convenient, well arranged Town Hall building, well adapted to the needs of the town; our roads kept in much better condition than formerly; telephone communication; two mails daily instead of one; and a well-furnished library.

Last and most of all I want to welcome you to this church. What more fitting place to sit today! The one church of the town whose spire has pointed heavenward through all these generations; a beacon upon this hilltop which can be seen from even beyond this county. A substantial building of good proportions, it has rested upon a solid foundation. In it divine truth has been taught and able and devoted men have ministered, who have stirred the people to a higher and holier life. We can almost hear today the voices of those who spoke from this pulpit in our youth. Many of our associations centre here.

I trust the exercises of the day may be enjoyable to all who have gathered. As we revive old associations and renew acquaintance, may the tie be closer which shall connect us to our native town, and may the observance of this day inspire us to greater devotion to her future.

## HISTORICAL ADDRESS.

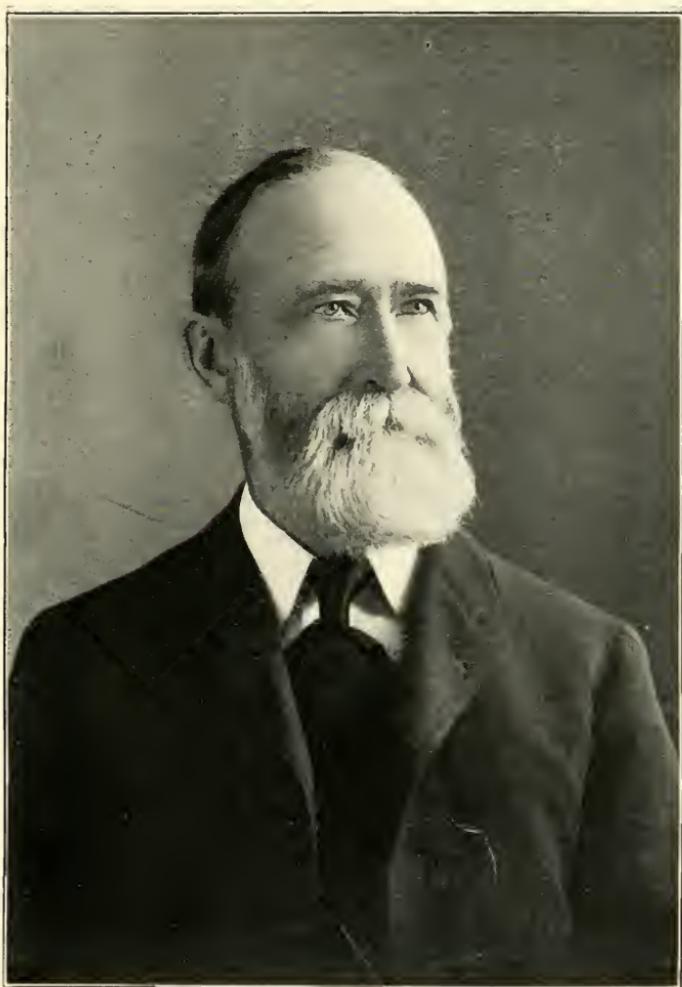
BY HON. GEORGE K. TUFTS, M. A.

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WE are gathered today on the spot devoted for nearly a century to the discussion and decision of all the public questions of a New England town. Here roads were laid out; schools organized; the Church formed and church building erected; ministers heard, called and ordained; Jehovah worshipped; National and State matters discussed. Here, upon the same table from which were dispensed the bread and wine of the Communion, were deposited the ballots for the town officers. Church and State mingled together. Every act, from the quality of the shingles on the roof to the qualities of the minister who presided beneath it, was considered with the same loyalty to detail, the same grave deliberation, the same sense of duty.

A portion of my paper of this morning was written originally for publication and published, but not in a form accessible to the community in general; to nine-tenths of my hearers it will probably be new; and upon one-half of the remaining tenth who may have read it in its published form its contents will have made so little impression as not to be familiar as a whole.

It does not seem to us that the life which we represent now in all its intensity and diversity will in a short time become in the memory of man as though it had never been. Yet it is thus with the life that we are here to commemorate. It is a bare skeleton. It is for us to clothe it in flesh and blood, and cause it to move in living form before us. I am not here to read a treatise on the underlying principles of New England government or give an analysis of New England character, justly a popular theme on such occasions. I could not if I would and would not if I could. I am here



GEO. K. TUFTS.

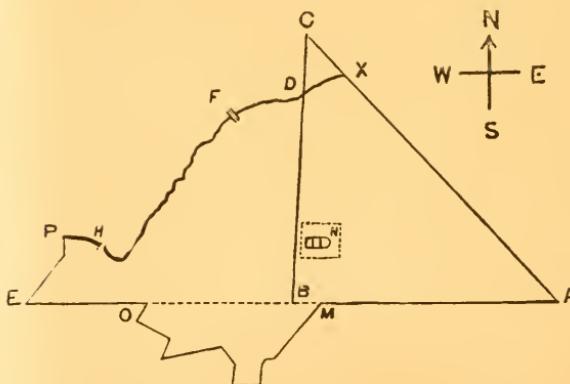


to tell a story, to me an old, old story, that has never lost its freshness through years of familiarity. It may seem to you a very common story. It is a common one. Most of our life which is most vital is common; yet I have come to hold in affectionate regard the stained, musty, oft mice-bitten pages from which I gathered it. Its associations are sacred. It is the story of the life of your ancestors and mine, of their hopes, their struggles, their failures and successes,—of the men and women who cleared the land we now occupy; built and beautified their homes; founded and put a lasting impress upon their institutions; reared their families; sending many of them to enrich other communities; and by courage, self-denial and a loyal adherence to their own sense of duty, very often stern and exacting though it might be, conspired to make this town a representative New England town. It was to the influence of these lives, daily lived before us, during the most impressionable years of ours, that we owe most of what we are. They were as faulty as human nature averages, but through their faults we learned to know and love them, and those faults appear to us at this distance to be only false growths on sturdy and vigorous stock, which either rotted and fell to the ground or the pruning hand of time lopped off.

“These local annals are full of little things, names, dates and facts, and rumors of every sort, which seem, at first sight, almost too trifling to be noticed; and yet, not only is it true that the general historian must essentially depend on the local, to a very considerable extent, for the mass of loose seeds from which the spirit of his narratives should be laboriously distilled; but it is also true that there is almost always a good deal of that spirit, already made, in such material at his hand.

“Many of these little things which we speak of are little only in size and name. They are full of rich meaning; they are graphic and characteristic in a high degree; they suggest far more than they say. They illustrate classes of men and ages of time. They are small, but brilliant lights on the walls of the past, pouring floods of splendor from their little niches on the vast abysses around them.”

INTRODUCTORY.—New Braintree is nearly in shape of an isosceles triangle, with sides of six miles and base of nine, nearly in the centre of the State, bounded by Oakham and Barre on its northeast side, and Hardwick, from which it is separated by Ware River, on its northwest side, and by Brookfield and North Brookfield on its base or south line. It contains 20 square miles. The surface is uneven and hilly. Its highest elevation is "Tufts Hill," in the eastern part, 1179 feet above sea level. It was made up of the territory of three towns,—"Braintree Grant," a tract of 6000 acres, lying between Rutland and Brookfield, designated by the triangle C B A on the annexed plan; all that part of Lambstown (Hardwick) east of Ware River marked D E B, and about 1200 acres from the north part of Brookfield, south of line O M. That part, 400 acres north of Ware River, C D X, was annexed to Hardwick in 1814. N is the common land, in the centre of which the church stands. A, point of intersection with Spener, Oakham, North Brookfield; E, with Ware and Brookfield. A tract of 320 acres, lying the whole length



PLAN OF NEW BRAINTREE.

of line A M, and omitted by error in original survey, was afterwards given to John Quiney, Speaker of the House, and assigned to New Braintree.

Whitney records in his "History of Worcester," 1796, that before its settlement fires made in the woods had destroyed

almost its entire growth of wood and timber; so it was feared there would not be a sufficient supply for the settlers, but he writes that "through their care and prudence there had, within a few years, sprung up fine growths of wood." At that time there were two hills of note,—"Mohawk," probably "Cushman" Hill, and "Rattlesnake's Rocks," in the west part, a name that has passed away with its occupants.

Its Indian history has been so fully discussed by the Quaboag Historical Society during the past few years as to render any detailed reference to it of mine unnecessary. The Plain, stretching for a distance of four miles from north to south across its western borders, was the scene of the "Wheeler" massacre in 1675, concerning the precise locality of which, whether at "Winnimisset" or "Nickaboag," as Grindall Reynolds has well said, "the best judges will differ." But the location on the same plain at its northern extremity of an Indian town of considerable importance and a military stronghold, the headquarters and chief place of rendezvous when Brookfield was destroyed, is now fully identified. Even now the Indian barns can be readily traced.

**POPULATION.**—The population of the town at the date of incorporation, 1751, was nearly 300. There were then 45 families. Fourteen years later it had more than doubled. In 1765, there were 98 families, 94 houses and 594 inhabitants, including 3 negroes. In 1776, its population was 798: its valuation, real 3226 pounds; personal 1435 pounds; number of polls 217; 217 head of cattle and horses; rate of taxation ten pence per pound; and only one man, Henry Penniman, taxed for money at interest, 150 pounds.

Its population was: in 1790, 939; 1800, 875; 1810, 912; 1820, 888; 1830, 825; 1840, 752; 1850, 852; 1860, 805; 1870, 640; 1880, 610; 1885, 558; 1900, 500: highest valuation, 1871, \$590,430: number of head of stock, 1340.

Whitney writes of it, in 1796, "Excellent for grass and good roads; its homes are neat and commodious, and there is much travel through the town."

It has surely gained in these attractive features since 1795, and added on miles of road, lines of shade trees of maple,

ash and elm. "Though little among the thousands of Juda, yet it is beautiful for situation."

BRAINTREE GRANT.—In 1666 the freeholders and other inhabitants of Braintree, in town meeting, passed the following resolution: "Whereas, much of the best and most available arable surface is held by non-residents and citizens of Boston as a matter of speculation and by others in large farms, that it is a source of great inconvenience to the permanent inhabitants of the town, as they in their poverty are not able to pay the high rents asked, nor the necessary expenses of the town; therefore, Resolved: To petition the General Court for an additional grant of land." In answer to this petition the court, in consideration of the reasons therein expressed, judged meet to grant them "sixe thousand acres of land in some placee, limited to one placee, not prejudicing any plantation or particular grant." In 1670 Braintree selected a tract lying between Braintree and Plymouth, which was not confirmed by the court. No further action was taken until 1679, when Braintree again petitioned the court that "since the *Lord* out of his rich grace had made them *lords* of the heathen land" (referring to their victory over Philip), "they might have an opportunity to have ratified the former grant." In answer to this petition, October, 1679, the court allowed the petitioners "to lay out their sixe thousand acres of land in *any* vacant place within the Court's jurisdiction." Here the matter rested for thirty-four years, until June, 1713, when Braintree chose a committee to ascertain if the former grant had "lapsed," and if not, to find and lay out the six thousand acres granted in 1666, and do what is needful to be done in the space of one year and have for their work, if effective, thirty pounds; otherwise nothing.

The treasurer was evidently never called upon to pay the money, for in June, 1714, we find Colonel Edmond Quincy, in behalf of Braintree, petitioning the court for the appointment of a surveyor to lay out the land. The petition was granted and a surveyor, Samuel Jones, Jr., appointed.

December 17, 1715, in the House of Representatives it was ordered that "a Plot of six thousand acres of land, lying

in angle between Brookfield and Rutland, be accepted, and land confirmed to Braintree as by plan annexed, in fulfillment of original grant." This six thousand acres was nearly in form of a right-angled triangle, with right angle B at a point just southeast of the present residence of Alfred Boyden; the upper acute angle C included the farm recently occupied by Colonel Joseph Robinson in Hardwick. The perpendicular B C of the triangle is identical with the west line of our present common, while the base A B extended to O would be identical with the present boundary between lands now owned by Mr. J. B. Fobes and Mrs. S. W. Peekham. For twelve years after the "Braintree Grant" was confirmed, it was a constant source of contention in Braintree town meetings. A vote to sell it would be passed at one meeting, only to be reconsidered and reversed at the next, and sometimes the same meeting, and *vice versa*. No rule of division of the land could be agreed upon. A question arose as to the ownership, whether it belonged to the town in its corporate capacity, or to its inhabitants in 1666 (the time of the original grant) and their posterity, or the inhabitants of 1715, when the grant was confirmed, and we find the town on record at different times as in favor of each of these views. Finally, in 1727, a vote was passed that, "to promote peace, the land be divided as equally as possible between the two precincts of Braintree, to be henceforth managed, improved and further divided or disposed of as each should decide, from henceforth and forever." Here "Braintree Grant" disappears from Braintree records, and does not again reappear until 1749, when it appeals to the General Court to be admitted into the sisterhood of towns. So far as known there are no proprietors' records in existence.

For some years portions of the "Grant" were used for pasturing stock during the summer season by residents of Braintree, and hence came the title of "Braintree Farms."

The history of the west half of the town previous to incorporation is the history of Hardwick for that time. The original grant to the proprietors of Lambstown (Hardwick) had for its eastern boundary Ware River, so that there remained at the time of that grant, as yet unassigned, the territory

lying between Ware River and Braintree Grant. This territory the proprietors of Lambstown petitioned the General Court June 15, 1733, to annex to them; and June 20, it was so annexed, the boundary being thus described, "Beginning at the northeast corner of the tract of land laid out to James Hovey; thence running southerly to Brookfield bounds; thence east to the southwest corner of Braintree, 6000 acres; thence northwest by said 6000 acres to Ware River; thence bounding on Ware River to first mentioned point, designated by line D E B on the plan;" it being all that part west of a line running north and south and passing directly through the brick store. Lucius Paige in his history of Hardwick writes: "At the time of this grant Lieut. Eleazer Warner resided with his family on a farm given him and his wife by her father, Thomas Barnes of Brookfield, in 1729, and included a part of the Winnimisset swamp and upland; the site of his house, a portion of which is now standing, is the present residence of Luther Crawford." Mr. Paige further states that Mr. Warner was probably the first English settler on this territory. Mr. Paige further states, "It is a family tradition and so stated in the *Massachusetts Spy* of Dec. 10, 1817, that his son Wareham Warner, born Nov. 1, 1730, was the first English child born in what is now New Braintree." There is a protest taken to this statement by the descendants of Joseph Barnes, who claim that he had the honor of being the first born on New Braintree soil. If Brookfield records are correct, however, his arrival was twenty days too late to obtain that honor.

The first occupation of what is now New Braintree soil by the white man was by a company of nine, headed by Thomas Barnes before referred to, who received in 1704 a grant of forty acres of woodland as an encouragement to build a mill. This mill was built in 1709 on Sucker Brook, just above the bridge east of Barr's Pond, and it is probable that the house of Comfort Barnes on the knoll opposite the house of Thomas Cooney on the other side of Sucker Brook was built soon after.

March 20, 1749, George Shaw, James Robinson, John Wilson, James Thompson, Jona Cobleigh, John Blair, Jacob Nichols,

Jona Higgins, William Baxter, Edward Ruggles, John Barr, Roger Sprague, Abram Joslyn and Andrew Shaw (total, fourteen), all occupants of Braintree Farms, with John Peacock, Joseph Little, Eleazer Warner, Beriah Hawes, James and Edward Blair, David and James Woods, Matthew Barr, Josiah Benet, Samuel Steele, David Ayres, Phineas Warner, William Anderson, Israel Day, Samuel Ware, Hugh Barnes and Wareham Warner (total, eighteen), from Hardwick, east of Ware River, and Joseph and Jacob Pepper, and Joseph Pepper, Jr., Moses and Obed Abbot, David and Solomon Gilbert, Joseph and Sarah Barnes, Thomas Hammond, Eben Spooner and Roger Haskell (twelve), from the north part of Brookfield, met and chose their "well-beloved and faithful" friend, James Thompson, to convey their petition to the proprietors of the land known as "Braintree Farms," that inasmuch as the petitioners make a body large enough to support the gospel, and were a long way off from any preaching, and for the interest of said proprietors, they would unite with them in a petition to the General Court to be set off as a separate district.

Of the original settlers the following are, with one or two exceptions, resident descendants:

Original Settlers.	Descendants.
David Woods	Miss L. E. Bowdoin.
James Woods.	Mrs. D. G. Barr.
James Thompson.	{ George Thompson. Miss E. A. Hoyt.
Wm. Anderson.	Wm. E. Anderson.
Jacob Niehols.	H. L. Pollard.
Adam Homes.	Mrs. D. Wetherill.
John Barr.	J. E. Barr.
Joseph Pepper.	All of that name.

LOCATION.—So far as known, the original settlers located themselves as follows, the second column indicating present occupants of their farms, with due allowance for additions and subtractions incidental to a century and a half:

Former.	Present.
James Robinson,	Col. Robinson Place, Hardwick.
John Wilson,	Thomas Loring.

James Thompson,	C. D. Sage, near E. Centre Cemetery.
Jona. Cobleigh,	Shedd Brothers.
John Blair,	Josiah Bush, near Pond.
Jaeob Nichols,	H. L. Pollard.
Abram Joslyn,	Edwin Hoar.
Joseph Little,	Walter Allen.
Eleazer Warner,	L. Crawford, "Perez Cobb house"
Beriah Hawes,	Dennis Healey, on discontinued road to Hardwick.
Edward Blair,	Jerry Mara.
David Woods,	E. Happenny.
James Woods,	L. B. Sanford.
John Barr,	J. B. Fobes, John Sibley, W. Phelps, P. Monahan.
Samuel Steele,	Geo. F. Vaughn.
David Ayers,	Geo. A. Litchfield.
Phinehas Warner,	J. H. Thresher.
Wm. Anderson,	Wm. E. Anderson.
Samuel Ware,	Geo. F. Snow.
Wareham Warner,	John O'Brien.
Joseph Pepper,	Wm. A. and E. Pepper.
Jacob Pepper,	J. E. Barr.
Moses Abbot,	Dwight Tyler.
David and Jona. Gilbert,	M. Cota.
Sarah Barnes,	John Cooney, opp. side of brook.
Ebenezer Spooner,	J. Brunelle.
Adam Homes,	H. D. Pollard.
Cornelius Cannon,	M. Graves.

May 31, 1749, James Thompson, in behalf of said petitioners, memorialized the Governor, Council and House that, being of sufficient ability to make a town or district, being of one mind and having obtained the full consent of the non-resident proprietors, humbly prayed their excellencies and honorables to consider the premises and order therein as they should deem best.

This was not the first effort for incorporation; Dec. 2, 1738, one month before the incorporation of Hardwick as a town, Ebenezer Ayers, Eleazer Warner and sundry others, proprietors and inhabitants of the southeast part of Lambstown, on the southeast side of Ware River, petitioned the General Court to be annexed to Braintree Grant, without success.



JOSIAH BUSH.



The names of the non-resident proprietors were, Thomas Hovey, Nathan Goodell, John Weeks, Joseph Tidd, Wm. Wheeler, Edmond Quiney, Wm. Torrey, Thomas Cutler, Joseph and Thomas Crosby, Richard Faxon, Moses Belcher, David Rawson, Josiah Ruggles, Samuel Paine and Eben Adams.

March 6, 1749, Hardwick in town meeting opposed this petition, and August 11th chose an agent to present their reasons for it to the General Court; but October 8th, of the same year, voted its "willingness" to the annexation. In June, 1749, a counter-petition, signed by James Craig, Samuel Crawford, Alex. Bothel and others from the west wing of Rutland (now Oakham), and Adam Homes and Robert Hunter, from Braintree Farms, was presented to the court praying that inasmuch as the two tracts of land aforesaid laid in a commodious form for a township, being about five miles square, capable of a sufficient number of settlements to support a minister, and neither could ever be accommodated for public worship as it was or by annexation to any town, that they might be set off as a separate township. On both these petitions the court ordered the usual notices served on all parties interested to appear at its next sitting and show cause, if any existed, why they should not be granted. The proprietors of Rutland warmly favored the plan.

In August following a committee, consisting of James Minot and John Otis, with three others added by the House in December, was appointed to take the several petitions into consideration and report. December 9th this committee reported that the west wing of Rutland and Braintree Farms ought to be set off with their inhabitants into a separate district, with all powers then conferred upon towns except the right of representation in the General Court. This report the Council accepted and sent down to the House for concurrence; but that body refused to concur and ordered the several petitions and the report upon them back to the committee for further consideration. January 3, 1750, the same committee again reported to the Council that after another careful review of the situation they saw no reason to change their opinion, but reaffirmed their former one, and further

recommended that the petitioners for a union of Braintree Farms and portions of Hardwick and Brookfield be dismissed. This report was also accepted by the Council and sent to the House for concurrence, but the House again refused to concur and referred the whole matter to the next General Court. To this the Council agreed. It is well to state here that the religious preferences of the petitioners had much to do with their choice of their future townsmen; those desiring a union of the West wing with the Farms being Presbyterians, while the petitioners for a union of the Farms with portions of Brookfield and Hardwick were nearly all Congregationalists.

The latter party, defeated twice in the Council and as many times victorious in the House, now went to work with renewed zeal and vigor. March 22, 1750, they again sent a petition to the Council, desiring a speedy answer by the sending of a committee to view the lands designated unless it saw fit to grant the petition without such viewing. To this the Council replied by the appointment, April 20th, of another committee, of which Samuel Watts was chairman and who were instructed to repair to the land, view it and report in following May.

To this committee the inhabitants of the Farms presented the following reasons against a union with West Wing: 1st. The quality of the land in the West Wing was so inferior to that in the Farms it could not pay its share of the common expenses. 2d. They hoped the court would not impose upon their consciences by forcing them to unite with a society differing so much in religious views; that the boast had already been made by some of their neighbors of the Wing that they would soon have a Presbyterian minister over them, whether they would or no. 3d. A union with a part of Hardwick was much more desirable, because they were better able to pay common charges and were well-agreed to unite. The inhabitants of Hardwick, east of Ware River, informed the committee that, having been annexed to Hardwick for want of a better place, they were not essential to its support; that in the location of Hardwick meeting-house no regard was paid to their interests, as it was understood they would at some future time be annexed to the Farms.

At this juncture Brookfield, hitherto silent, interposed a vigorous protest against any scheme, as it termed it, of its neighbors of the Farms to benefit themselves at the expense of Brookfield, giving as a reason for the delay of its protest that it had never been officially notified of the petitions. The full protest of Brookfield, probably drawn by Joseph Dwight, chairman of the town's committee, for which there is no space here, gives credit to the adroitness of its author, and was without doubt the cause of the subsequent action of the Council, to whom it was referred.

The committee, appointed April 20th, reported June 14th that the tract of land known as Braintree Farms, that part of Hardwick east of Ware River, and seven families in Brookfield, with their estates, viz.: Joseph Pepper, Moses Abbott, David and Jona. Gilbert, Sarah Barnes, Eben. Spooner and Joseph Pepper, Jr., be erected into a distinct and separate preeinet, and invested with all powers and privileges accorded other preeinets. The same day the Council refused to accept this report, and ordered the petitioners to be dismissed and sent it to the House for concurrence. The House refused to concur and ordered that the report *be* and hereby *is* accepted, and then sent it back to the Council for concurrence. The Council referred it to the next General Court, but after pigeon-holing it for three months, reconsidered its action and ordered it accepted. Here the fight ended. What reasons or persons influenced the Council to decide uniformly against the popular voice, as expressed in the petition and uniform action of the House, is a matter of conjecture. It is noted in this connection that all but eight of the original petitioners for a union of West Wing with the Farms withdrew their request for that union three weeks before the report of the Committee, recommending that union, was made.

**FIRST DOINGS.**—Jan. 31, 1751, the court issued the final order constituting the preeinet and appointing Eleazer Warner to call the first meeting. Agreed to by Council and signed by the Lieutenant-Governor. The powers conferred included all rights of towns except that of representation in General Court. Nor did the preeinet become a town until 1776, when it be-

came so by a general law of the province. The name of New Braintree was given to the precinct the next April. A space of one hundred and ten years intervened between the date of the original grant and its incorporation. There were at this time forty-five families in town. The first meeting for the choice of officers was held March 13, 1751, at the house of David Ayers (on the site of the present residence of Geo. A. Litchfield). Officers chosen: Eleazer Warner, moderator; David Woods, town clerk; Eleazer Warner, David Gilbert and Cornelius Cannon, selectmen and assessors; James Woods, treasurer; James Thompson, constable; James Blair, tything-man. Two of these had already taken part in the organization of Hardwick, 1739,—Cannon as its first town clerk, and Warner as chairman of its first Board of Selectmen.

CHURCH BUILDINGS.—At the next meeting, March 25th, voted “to find the centre of the tract of land already laid off in this district, and that it be the prefixt spot for a meeting-house.” This vote was rescinded at a later meeting, and a deed of another piece of land for the meeting-house was accepted, but no record exists of the deed or by whom given. Ten pounds were appropriated for preaching, and a committee chosen “to procure a preacher as soon as conveniently he could be had.”

October 4th the town finding it difficult, by reason of smallness of its numbers and straitness of its circumstances, to secure sufficient support for a minister, petitioned the General Court for authority to lay a tax of twopence per acre on all lands, improved or otherwise, in the district. The court granted them one-half the sum asked for, for three years. This tax amounted to fifty pounds, and was the sum annually paid the minister for twenty-five years. The next step was the erection of a meeting-house. A vote was passed in November to procure the material the coming winter. Robert Hunter was chairman of the building committee. January 1, 1752, voted “to build a house 40 by 50 feet and 20 feet between joints,” “to be enclosed and clay-boarded.” The price of labor per day in winter in its erection was one shilling fourpence. It was not ready for occupancy until July, 1753,

and then but little better than a barn. For fourteen years it was minus lath and plaster. It faced the west on site of present building, and for twenty years nothing was erected to shield the worshippers, when the doors were opened, from the cold blasts that swept thirty miles in a straight line unimpeded. Our forefathers must have valued highly Gospel privileges to sit four hours each Sabbath in a room the natural temperature of which was at zero, with nothing but their own breaths and a few foot-stoves to warm them. In 1772 porches were added at the east and west ends. It is said that one winter the cold was so intense that the snow on the south side of the meeting-house roof never melted a drop for six weeks in succession. For a long time there was no belfry, and the bell hung by itself on the Common. The house was colored a dingy yellow. The fore-doors on the south side were double. There was a single door at each end. The broad aisle led directly from the fore-doors to the pulpit on the north side and the deacons' seat in front. The main floor, for a space of ten feet in from the walls on all sides and ends, was assigned for the pew-ground. This was divided into twenty-one lots, appraised at three to seven pounds each, old tenor, according to its dignity (location), and assigned by a special committee, appointed by the town, to twenty-one freeholders, according to their ability to pay, age and influence in the community. James Blair had the first choice. The bounty money received from sale of pew-ground was used to build a "decent" pulpit, deacons' seat and a "suitable body of seats." In addition to the bounty, each purchaser of pew-ground must build his own pew and ceil the walls against it. The seats in the body of the house were plain benches, occupied by the other members of the district, seated annually, by a special committee who were governed in their duty by the same law as that which assigned the pew-ground, viz.: the relative standing in the community of the attendant. A feeling of uneasiness arising in the pit that the pews had got their privileges too cheap, an "indifferent committee was selected from Brookfield and Hardwick to fix the bounty."

On the two ends and south side were galleries, the west half occupied by men and the east half by women. Young

men must receive special permission to occupy these seats. Five shillings annually were allowed the sexton, James Thompson, for sweeping the house and shutting the doors. As the town grew in numbers and wealth the pews encroached upon the pit, the pit becoming better able to build pews. Every available foot of ground on main floor and in galleries, and even in the porches, was used for pews. From 1790 to 1800 the town had the largest population of any time in its history, and the old house was not only too small, but unsuited to the improved tastes and pockets of the people. The erection of a new house was begun in 1800 and completed in 1802. The frame is the same as that of the present structure. Henry Penniman gave three hundred dollars to buy a new bell, and his son, Henry, and son-in-law, Joseph Bowman, gave two hundred dollars to buy a new town clock. In 1806 Henry Penniman, Jr., asked and obtained leave of the town to place an organ in the new church. The value of this addition in church worship seems not to have been appreciated by all, for one deacon was heard to remark that "he'd rather hear the filing of his old saw than that noise." In this building no alterations were made until 1846, when it was lowered six feet and entirely remodelled, with town hall and vestry below; dedicated October 26, 1846, the fiftieth anniversary of the settlement of Rev. John Fiske, D. D. A new organ was bought at a cost of eleven hundred dollars. In 1877 house repaired at a cost of six hundred dollars, of which three hundred dollars was contributed by Edward Fiske, of Brooklyn, N. Y.

Although one of the first acts of the new district was the selection of a committee to provide a preacher, two years passed and none of the many candidates heard were sufficiently acceptable to be called. Discouraged, the district appointed February 23, 1753, a day of fasting and prayer for divine help, and invited the neighboring ministers to take charge of the services. In July, voted to hear Rev. Benjamin Ruggles, of Middleton, on condition that he be dismissed from the pastorate he then held. In this they were both shrewd and honorable. Mr. Ruggles came, was liked, and invited to preach longer. Five of the neighboring ministers

were consulted as to the advisability of settling him, and invited to preach a lecture to the people Jan. 23d. Feb. 4th, a call was extended to Mr. Ruggles. The settlement given him was thirty pounds, and annual salary fifty pounds. This call Mr. Ruggles accepted, "sensible in a measure of the difficulty of the calling, but relying upon the sincerity and fidelity of the people." He was installed April 17, 1754. To the council installing him was referred by the district a petition of several of its members for the free use of the meeting-house two Sabbaths yearly that the sacrament might be administered in the Presbyterian way by one of their order. The council decided that though "willing to promote union and communion between the sects, yet, considering the circumstances and fearing the consequences, they did not deem it wise to grant it." The council was composed of the following churches: March 25, "voted that the district would send for six churches, the Rev. Mr. Frinks, Mr. White, Mr. Hardings, Mr. Forbushes, Mr. Jones' and Mr. Eaton's to assist in the affair of installing Mr. Ruggles in this place." Thomas Frink settled at Barre, Oct., 1753; Elisha Harding settled at Brookfield, Sept. 13, 1749; Eli Forbush, settled at North Brookfield, June 3, 1752; Joshua Eaton settled at Speneer, Nov. 7, 1744; David White, settled at Hardwick, Nov. 17, 1736; Isaac Jones, settled at Warren, Jan., 1745.

TERMS OF SETTLEMENT WITH MR. RUGGLES.—A letter to the town from Mr. Ruggles as to the terms of a final settlement when his colleague was ordained sheds some light on the conditions on which a minister's salary was fixed at a second settlement, and perhaps more on the close calculation of the town. In it Mr. Ruggles writes: "When your committee conferred with me about the terms of a settlement at the beginning of my ministry, they told me to this purpose; that the district had understood that I had lived in the ministry about thirty years and that they looked upon it that forty years was as long as one minister with another commonly lived to supply the same pulpit, so that they had voted to give me about one-fourth as much as they would give a young man." Then he continues, "Considering that I have supplied

your pulpit about twelve years longer than you expected this fact ought to be considered in a final settlement."

Benjamin Ruggles was born July 4, 1700; graduated Yale college 1721; received degree M. A. from Yale college and Harvard college 1724. He was a younger brother of Rev. Timothy Ruggles, who was so prominent in the settlement of Hardwick; married Doreas Whiting of Billerica, Dec. 30, 1725.

Of Mr. Ruggles a successor writes that he was "a man of average ability and sincere piety, and his relations to the people were entirely harmonious and productive of great blessing." To this end he contributed more than his share. A letter from him to the town, when the matter of a colleague and his proportionate salary was under consideration, reveals some of his trials and the spirit in which he bore them. He writes, "My salary has *never* been paid when due. Not only for one year, but for the twenty years I have been here it has been six and seven months overdue, so that I have been straightened for money to buy the necessaries of life, and often obliged to borrow so small a sum as half a dollar of the Treasurer (Dea. James Woods), who, out of his own money, would give me a dollar, or if I asked one dollar he would give me two. Every town around, altho' poorer than this town, has paid their minister more. In those days," he adds, "I kept these things much to myself, careful that neither by word or deed it might get abroad to the discredit of the town." His name heads the long roll of the Brookfield Association of Ministers, of which he was one of the original five founders when it was organized, June 22, 1757. Mr. Ruggles was sole minister twenty-four years and associate senior pastor six years, until his death, January 6, 1784. The whole period of his ministry was fifty-nine years.

After a period of five months on probation, in July, 1778, Rev. Daniel Foster received a call from church and town to become associate minister with Mr. Ruggles, with one thousand pounds settlement and sixty-six pounds, thirteen shillings and four pence annual salary, and thirty cords of wood eight feet long at his door, the salary to be regulated by the following standard, *i. e.*, rye at four shillings and Indian corn at

two shillings eight pence per bushel. Mr. Foster accepted the call, "relying upon their generosity as to Temporals while he ministered to them in Spirituals." October 28th was set apart for the ordination. Seventeen churches were invited. Committees were chosen "to carry the letters missive, to prop the meeting-house and to keep the doors and reserved seats." In his examination by the council Mr. Foster differed in a measure in his theological views from the majority of its members, but it was finally voted satisfactory and the ordination proceeded. He was born September 1, 1750; ordained October 28, 1778. January 28, 1779, married Miss Betsey Reed, of Western. February 17, 1779, bought of Rev. Benjamin Ruggles the premises now occupied by Mr. Frank Gaffney, for \$2350.

His ministry continued until his death, September 1, 1795. Mr. Foster was a man of much personal magnetism, especially popular with the young men, who, at his decease, out of respect wore a badge of mourning on their left arms for thirty days. He was fluent and often extravagant in speech. A good dinner appeared to be more to his liking than spiritual penance. He was an unbeliever in creeds. Soon after his settlement some of the church members avowed their belief in his denial of some of the fundamental truths of the Gospel and presented their grievances at a church meeting. The church sustained its pastor, on the ground that all the points at issue had been settled by the ordaining council. Several attempts, among them an appeal to the association, were made to reconcile the differences. One or two joined the Baptists, two absented themselves from church and rode every Sabbath to Rutland for conscience' sake. The association recommended a mutual council for settlement of the points at issue, but this after long deliberation the church declined.

Here we first make the acquaintance of Francis Stone, grandfather of Lucy Stone, who afterwards became noted as a prominent supporter of Shays's rebellion. He was denied the right to act as attorney for the aggrieved brethren in their conference with the church and afterward, when called to account for his absence from communion, declared himself to have changed his views and to have become a Baptist.

From the records the trouble appears to have continued for about five years; the last record in relation to the matter is of the request of two of the brethren for dismission and recommendation to the church in North Brookfield. The manner of putting this request to vote before the church is illustrative of Mr. Foster's ways. He said, "Brethren, two of us desire to go to Heaven by way of North Brookfield. Is there any objection?"

Rev. John Fiske, D. D., writes that he seems to have overcome opposition and ultimately won the affections of his people. His death was the occasion for many popular expressions of grief; all the ministers in the association were invited. The town paid all the bills and had printed the funeral sermon. After Mr. Foster's decease the town was without a minister more than a year. August 15, 1796, a unanimous call from church and town was given Rev. John Fiske, with a settlement of two hundred and thirty pounds, and an annual salary of ninety-five pounds. He was installed October 26th. Rev. Dr. Lyman, of Hatfield, preached the sermon, afterward published. The installation services occupied two days and closed with a ball on the evening of the second day.

Rev. John Fiske was born at Warwick, October 26, 1770. Fitted for college partly with his pastor and partly with his brother Moses; graduated at Dartmouth, 1791; studied theology with Dr. Lyman, of Hatfield; licensed to preach and ordained to the ministry at Hadley, May 6, 1794; labored for a season in northern New York; attacked with fever and ague and returned to Massachusetts; preached a while at Milford and North Brookfield. Overtures to settle at both places were made him, which he declined; received degree of D. D. in 1844 from Amherst college, of which he was one of the founders and long a trustee; published a spelling book in 1807; "Fast Day Sermon," in 1812; "Dedicatory and Semi-Centennial Discourse," in 1846; was chosen first president of the Brookfield Auxiliary Foreign Missionary Society 1824, and held that office twenty years. During his ministry of fifty-eight years in New Braintree he was called to one hundred and twenty-one councils and attended one hundred

and fifteen. As Dr. Fiske's pastorate covered a period of marked changes and great contrasts in not only the social customs, but also the moral and religious sentiments and practices of the people of this town and all New England as well, a glimpse at the state of society at the close of the eighteenth century through his eyes may be of interest: "There were really two classes of ministers as to theological doctrines and the methods the gospel reveals whereby sinners are to obtain an interest in Christ, altho' no division had taken place nor had it entered into any one's heart to conceive of it. There was then no Unitarianism in this Association, but the character of Christ was not frequently brought into view in preaching. While some of the older ministers were sound in the faith and preached the doctrines of grace with consistency and earnestness, others had become comparatively lax, and were disposed to avoid in their preaching what they esteemed doubtful points and things not well understood nor received by the people. There were great objections to metaphysical subtleties. The character of the preaching was defective as to doctrine and pungency. The great day of labor of the minister was the Sabbath. It was expected of him that he deliver two sermons on the Sabbath and administer the Sacrament of the Lord's Supper once in two months, except in winter, when it was the cause of much suffering. No custom existed of holding an evening or third service. He was wont to exchange one-fourth to one-third of the time and to go and come to the place of exchange the same day—such arduous labors were generally thought to require the sustaining power of comforting cordials and the best dinner that could be provided between services and were always furnished without grudge or measure. He was often called upon to preach a service to an aged person unable to attend church at his own home. On the records of the Association, which he was expected to attend three times yearly, no allusion was to be found to seasons of prayer for the outpouring of the Holy Spirit upon the churches, for no such seasons were held. Nothing was said concerning the state of religion in them. No question proposed for discussion was selected on account of its relation to the spiritual condition of the

people, or aim at the conversion of sinners or edification of believers. Formalism reigned. No multiplied meetings or visitations; no efforts to publish the gospel at home or abroad or diffuse knowledge by lectures, conferences, Sabbath-schools, Bible classes or anniversaries.

"Of the church it might be said 'Like people, like priest.' If the minister did little, the church would do less, and be less concerned for its own or others' salvation. In some of the churches there had been revivals of religion, but in most of them there never had been any, nor were they expected, and in some not desired. No efforts were made to obtain them,—no weekly prayer-meeting. There were no young people in the church by profession of faith. Their membership was neither expected nor sought after. It was held in the estimation of sober people that when persons entered into family relations and became parents, they should join the church and have their children baptized, but in one-third of the churches the latter was performed and the former neglected. Religion among professors and others alike was seldom a topic of conversation. There were many social gatherings and festivities and much story-telling, but little said or done to promote godliness. There were some godly persons in church who were waiting and praying for better times, but their number was so few that they found their cross too great to venture forth against the strong current of public sentiment. The people at large were apparently (but only apparently) more religious than now. Every person, except a few obstinate Baptists and occasionally an emigrant from Rhode Island, all of whom were looked upon as pestilient fellows, paid a tax in proportion to his worth in support of the Congregational ministry; exemption from this tax was no more thought of than exemption from support of Government. Both were paid on same principle, viz.: from necessity laid on them by the strong arm of the law. There was one advantage in this custom. Every inhabitant had a right to such services of his minister as he might need. 'There was no stealing of preaching or begging of prayers.' There was much ignorance of the nature of personal religion. Infidelity prevailed. Paine's 'Age of Reason' was widely circulated and

had many believers. The Bible was almost a proscribed book, but little read in families by youth. Morals were much vitiated. There was much lewdness in language and action; much Sabbath breaking. The great roads were filled with teams on their way to and from market, and with droves of cattle, sheep and swine.

“All classes of persons, Christians and sinners, high and low, rich and poor, could meet on same platform so far as drinking rum and brandy was concerned; almost all men would drink, and multitudes to repletion, on such occasions as town meetings, raisings, huskings, auctions and trainings. Especially was indulgence thought to be not only allowable, but praiseworthy, on the glorious Fourth of July. It would have been looked upon as a most indecorous thing in the year 1800 had a Christian funeral been attended at which the mourners, bearers and other friends were not comforted together in well-filled tumblers of grog. It was a dark day for New England churches. But at the beginning of the 19th century light began to dawn out of darkness. Ministers began to talk and pray and preach differently. They appointed church meetings for conference and prayer, instituted Bible-classes and Sabbath-schools for the young, preached the gospel to the poor, and interpreted literally the last command of Christ. They found many supporters in the church, and the result was not one, but repeated visitations of the Holy Spirit upon pastors, churches and congregations, that recalled the day of Pentecost.” Dr. Fiske was, from the first, fully in concord both in spirit and action with these movements. As a result, from 1800 to 1821, with one exception, the church received yearly accessions to its membership by profession of faith. From 1809 to 1811, forty-five; 1819 to 1821, one hundred. In 1810 it was formally and publicly reorganized, with articles of faith essentially the same as in 1850. The later largest accessions during Dr. Fiske’s ministry were in 1826, thirty; 1831, twenty-five; 1845, forty-three. 1817, Sabbath-school was first organized.

The church was first gathered and formed (as by memorandum of Deacon Jonathan Woods), April 18, 1754, date of the installation of Mr. Ruggles. No records exist for forty-

two years, except from 1778 to 1784. Since 1800 there has been from it a constant emigration in ratio of two to one. Its deacons have been William Witt, Samuel Ware, James Woods, Jonathan Woods and Jonathan Gould chosen previous to 1775; George Barr, between 1775 and 1800; Abijah Bigelow, 1805; James Woods, 1808; Jacob Pepper and Samuel Warner, 1815; Phinehas Warner, 1817; Francis Adams, 1828; Amasa Bigelow, 1830; Welecome Newell, 1830; Henry M. Daniels, 1855; Elbridge Gleason and Moses Pollard, 1862; Dwight G. Barr, 1871; Horatio Moore and Geo. K. Tufts, 1889. In 1819 a lagacy of one hundred dollars was left by Lieutenant Jonas Newell to the church for the purchase of furniture for the communion table.

THE CHURCH, BY DR. FISKE.—“From the best information that can be gathered, it would seem that at my taking charge of the church in this place, there was held the view that no other regeneration was needful to salvation than that which took place when the drop of water fell upon the face of the infant child. All parents had been urged to offer their children in baptism without even a halfway covenant. There were no church covenants or confession of faith. Persons had been admitted to membership without any written confession of faith, and no record made of the fact of their admission. The consequence of all this was that when the writer of this sketch was installed, Oct. 26th, 1796, there was no documentary evidence to show that a church had ever been formed in this place. No list of members, not a single record in relation to the whole matter. Of these delinquencies, the church seems to have been quite ignorant. Something was soon done to put things in a better state. A confession was formed and adopted, to which persons were to give their public assent when they made profession of religion; a confession not so full and explicit as that in use by the church later, but to which no objections could have been used. But it was not until Sept. 13, 1810, that the church had an existence which could be proved by authentic records.

“It was then formally organized in a very public manner,

accompanied with prayer, fasting and preaching, not only among ourselves, but by several neighboring brethren in the ministry, who came in to help us. It is among the things which have occasioned wonder and gratitude in the writer, as it is said to have done in some good ministers in other churches in the neighborhood; that out of such a state of chaos which existed in New Braintree at the close of the last century order should have been produced, especially in so quiet a manner, and more especially still when one of so little experience was acting as pastor. The hand of God seems to have been manifest in this as in anything that ever took place among us. None of my brethren can fully understand the difficulties in which a minister finds himself involved when he becomes the pastor of a church thus conditioned.

“Peace has been enjoyed in the church for fifty years past. It may be said without intermission, for although there have been some differences between individual brethren at different times and for divers causes, and although about fifteen or sixteen members during that time were cut off from the church in the way of discipline, yet neither of them caused a schism. The church as a body were always so far united in views and feelings in respect to every important point which came before them as to afford no encouragement to the minority, if there were such, to attempt open opposition. There has never been in the church a Perfectionist, a Millerite or Unitarian; for although several have apostatized, yet it has not been from the faith that they once professed.”

An incident related by Dr. Fiske in his semi-centennial discourse in 1846 is illustrative of the times. He remarked, that when he was installed it was an unusual thing that any duty of a devotional character was performed even by professors of religion, except in their own families, especially in the presence of the pastor.

“It was not until I had been in this place more than eleven years that I was permitted to hear a sentence of prayer offered by one of my own people. I had been requested to attend the funeral of a colored man, but by reason of a powerful rain, I was detained so far beyond the appointed time it was thought I would fail of coming. Being unwilling to bury

their dead without prayer, a professor of religion who was present was requested to perform the duty. I arrived before its close and enjoyed the privilege of listening to the latter part of it. If I ever felt any gratitude to God, it was never more in exercise than on that occasion."

Of Dr. Fiske, Rev. Mr. Hyde wrote:

It was especially true of him that he was *young* when he was *old* and *lived until he died*. In person, tall and well-proportioned, with large and regular features and but slightly bended form, with eye still bright and voice still strong and clear, with slow but solid footstep; generally reading, writing, singing or talking when he was not visiting or sleeping, he seemed, when I first knew him, at eighty-three years of age, to be about as vigorous as he was venerable,—with a serene and intelligent countenance, with mild and dignified manners, with an active and well-balanced mind,—discriminating in judgment, skillful in management, cautious and yet determined in action, in conversation at once inquisitive and instructive, deeply interested in the practical affairs of men and with as deep an insight into their character and motives, he made his presence to be felt by all around him, without ever attempting to exert an influence or make an impression. Fixed in his opinions and ways, but seldom arbitrary, strict in his principles, severe in his sense of propriety without being sanctimonious, equable in temperament and yet playful in feeling, generous in sympathy and uncommonly companionable to those who really knew him, siding always with a noble impulse and a steady faith in favor of whatever seemed right or useful, nervously sensitive to suffering, timid and sometimes impatient, but always submissive and trustful, thoroughly republican in simplicity, truly patriarchal in hospitality, he presented to my eye a rounded completeness of character seldom found, except in those who have grown old with a silent and natural growth without any special excitement or constraint, but in the quiet service of the Gospel. In the pulpit he spoke not with enticing words nor impassionate appeal, but with sterling good sense and with great appropriateness, particularly in prayer. In all the counsels of the Church, especially in difficult cases, he was eminently wise and efficient.

He died in 1855, at eighty-five years of age and sixty-first of his ministry.

I have given much space to the ministry of Dr. Fiske because it seems to me that of all the single forces that made for the growth and development of this community along all moral, religious, educational and reformatory lines, he was by far the most potent. He came to a soil that responded to his

touch. A strong man among strong men, and he made strong men. Dr. Hyde said that so far as human instrumentality could do, he made the church. His living influence extended over more than one-third of our history, and "Being dead, he yet speaketh."

May, 1853, a call was extended to Rev. James T. Hyde to become associate pastor with Dr. Fiske; salary, eight hundred dollars. The call was unanimous by the church, and three to one in the society. The call was accepted, and Mr. Hyde ordained June 22d following. Mr. Hyde was a graduate of Yale College, ranking second in his class. He was a varied and accurate scholar, an able writer and preacher of refined tastes. His natural gifts were of a high order. Most of those opposed to calling Mr. Hyde were men of extremely liberal views,—two or three Unitarian, or with Unitarian views, prominent in society, to whom Mr. Hyde's strong orthodoxy and forcible expression of it were distasteful. During the two years following his settlement twenty withdrew from the society, many of them large property owners, part from dislike of Mr. Hyde, part on account of the greatly increased rate of taxation, and part through fear of a still higher rate. The breach widened. That spirit of bitterness which Dr. Fiske, in his communication to the society on the eve of settling a colleague, deprecated, had already sprung up. A few determined that Mr. Hyde must go and a few determined that he should stay. Finally, the good sense of the majority triumphed. The votes on the two following resolutions, taken in June, 1855, indicate the true state of affairs. The first resolution was, "That we, personally, without reference to the feelings or acts of others, are satisfied with the ability and faithfulness of our Pastor." Yeas, 26; nays, 2; silent, 5. The second, "That it is expedient under existing circumstances that the pastoral relation be dissolved." Yeas, 19; nays, 6.<sup>1</sup> August 13th the dissolution was effected.

In seeking for some of the causes of this short pastorate, we may find some light from an article by President Noah Porter of Yale College. In analyzing the character of Mr.

<sup>1</sup> Fourteen persons voting yea on first resolution also voted yea on second.

Hyde, in an article written soon after his decease, he writes: "It must also be confessed that not unlike many superior young preachers, he scorned some of the legitimate conditions of popularity, and failed to study some of the necessary elements of pulpit power and success. It was also probably true that he was in a sense too proud to be popular, or at least too proud to study any other than what he considered the reasonable conditions of success, and withal mistook somewhat the nature and reach of those conditions. There was in his nature also a kind of obstinacy or excess in his tendency to differ from others, which did not help him in his capacity to lead or teach; but his ministry was worthy of notice as pervaded with an intense delight in the spiritual activities of his calling, and an unflagging intellectual diligence in the preparation of his sermons. He threw himself into his work with the same energy and ardor as he would have displayed in a more conspicuous and exciting field of usefulness. For this reason his ministry at New Braintree, though brief, was productive of permanent fruit to the people and himself."

He always retained a strong affection for his first parish, remarking to the writer that he would have been content to have lived and died among this people. He died while professor of pastoral theology in Chicago Seminary. It was said of him that "no man in all the West would be more missed. Another might fill his chair in the seminary, but no man in all the land could be found to touch the seminary at so many points or be so conspicuously useful in all that concerns the welfare of the Churches."

Rev. John H. Gurney received a unanimous call to succeed Mr. Hyde, and was installed April 23, 1856; salary, nine hundred dollars. A resolution, "That the Church for a third service in the Sabbath be free to other denominations when unoccupied by the pastor," was lost by a majority of one. Mr. Gurney possessed, in addition to other ministerial qualifications, a strong mind, good common sense, a fondness for agriculture and the highest capacities of a citizen. His pastorate lasted thirteen years, during which there was one extensive revival. May 3, 1871, Rev. John Dodge was installed. His pastorate was terminated by his death, in June,

1872. He was much esteemed and beloved. He was succeeded by Rev. William B. Bond, October 30th of the same year, whose pastorate continued seven years. Of him it could be said, "he never preached a poor sermon." He was the last settled pastor. Since then the church has been supplied successively by Rev. William Barrows, D.D., Rev. T. A. Merrill and Rev. U. W. Small, and the present pastor, Rev. Francis H. Boynton.

**SCHOOLS.**—The first appropriation for schooling was made Oct. 1, 1753, of three pounds. School was taught three months, one month each in three different parts of the district. In 1756, the town was divided into four school squadrons, but school was taught in private houses until 1762, when the first school-house was built at the centre, "twenty feet square with chimney in the middle," at a cost of ten pounds. Incidentally the same committee chosen to build the school-house was also commissioned to divide the stabling ground on the common. In 1767, a vote was passed to build three new houses, and sixty pounds raised for the purpose. The next ten years the annual appropriation was from twenty to twenty-five pounds. 1787, Aaron Hall was exempted from taxes as long as he shall serve the town as grammar-school master.

In 1779, the whole town appears to have been divided into eight squadrons or districts, and a committeeman chosen for each. This division probably existed with but few slight alterations, such as changing a family from the border of one district to another, until 1861. The customary appropriation for schools seems to have been made during the Revolutionary war, although it was omitted in many towns.

In 1792, the town empowered the inhabitants of each school squadron to build, and, from time to time, repair the school-houses and levy a tax on the inhabitants of their respective squadrons in same manner as other town taxes were levied, and collect said tax for above usage.

This district ownership of school property continued until 1861, when the town bought the old houses and erected new ones at a cost of \$5000. In that year, the number of districts was reduced to six, the present number.

The support of schools has always been liberal and hearty. In 1796 Whitney writes: "The people in New Braintree are particularly attentive to the education of their children and youth. They have eight reputable school-houses, and in the winter season as many instructors; two Latin grammar masters, and in the summer they have generally two or three masters and as many mistresses, and they expend more annually in supporting schools than in supporting their public teacher of piety, religion and morality, though he is honorably maintained." This interest was fostered and increased by Dr. Fiske, who for fifty-five years held the active superintendence of the schools, who exercised a sort of parental care over them, and whose constant aim was to raise the standard of qualifications among teachers. In 1845, and for several years previous, the amount raised per scholar exceeded that of any town or city in the State, excepting Boston and six adjoining towns. In the published address at the semi-centennial of the Brookfield Association, New Braintree is accredited with having furnished to that date eighteen ministers to the Congregational denomination,—two more than any other town in the association. There have been forty-two liberally educated and professional men from this town, of which the following is a list:

Levi Washburn, graduated at Dartmouth; died 1776.  
Jonathan Gould, graduated at Brown, 1786; died 1794; minister.  
James Tufts, graduated at Brown, 1789; minister.  
Joseph Delano, graduated at Brown, 1790.  
Edwards Whipple, graduated at Williams, 1801; minister.  
Luther Wilson, graduated at Williams, 1807; minister.  
Thomas Pope, graduated at Harvard, 1806; lawyer.  
Frederic Matthews, graduated at Harvard, 1816; lawyer.  
Luke B. Foster, graduated at Vermont University, 1811; minister.  
Henry H. Penniman, graduated at Harvard, 1822; teacher.  
Charles Eames, graduated at Harvard, 1831; lawyer.  
Frederic C. Whipple, graduated at Union, 1837; lawyer.  
Waldo F. Converse, graduated at Wesleyan University, 1839; lawyer and business.  
Eli W. Harrington, graduated at Amherst, 1833; minister.  
Charles D. Bowman, graduated at Harvard, 1838; lawyer.  
Wm. Penniman, graduated at Amherst.  
Joseph Washburn, graduated at Yale, 1793; minister.

James Woods, graduated at Columbia, 1832; minister.

Gustavus Davis, D. D., minister.

Jesse A. Penniman, graduated at Amherst, 1833-35; minister and physician.

Charles Delano, graduated at Amherst, 1840; lawyer.

Wm. Barrows, D. D., graduated at Amherst, 1840; minister.

Wm. Miller, graduated at Amherst, 1842; minister.

Simon Barrows, graduated at Dartmouth, 1842; minister.

Lewis Barrows, graduated at Waterville; minister.

David Burt, graduated at Oberlin, 1848; minister.

James Fiske, graduated at Amherst; physician.

George H. Gould, D. D., graduated at Amherst, 1850; minister.

Henry M. Daniels, graduated at Chicago Theological Seminary, 1861; minister.

Nathan Thompson, graduated at Amherst, 1861; minister and teacher.

Charles S. Brooks, graduated at Amherst, 1863; minister.

George K. Tufts, M. A., graduated at Yale, 1863; business.

Henry Penniman, graduated at Andover Theological Seminary, 1882; minister.

Emerson Warner, graduated at Wesleyan University, 1856; Harvard Medical School, 1863; physician.

Daniel Healey, studied classics at St. Charles College, Maryland; philosophy at St. Mary's Seminary, Baltimore; theology at St. Joseph's Seminary, Troy, N. Y., where he was ordained priest June, 1869; died July 5th, 1892; pastor at East Weymouth.

Jeremiah Healey, born at Bantry, County Cork, Ireland; came to New Braintree when fifteen years of age; studied classics in Holy Cross College in Worcester; philosophy in Grand Seminary, Montreal, Canada; theology in St. Mary's Seminary, Baltimore, Md., where he was ordained priest June 30th, 1868; pastor of church in Gloucester since Sept. 5th, 1871.

Michael T. O'Brien, graduate of Holy Cross College, Worcester, class of 1875; spent four years in theological course in Boston, Mass., and was ordained June 22d, 1889; appointed to Worcester the following July, and remains there now.

William Pollard, graduated at Amherst, 1900.

James E. Downey, graduated at Amherst, 1897; teacher of chemistry, Holyoke High School.

Francis M. Carroll, graduated Boston University, class of 1897; received degree A. M., 1899.

John A. Callahan, graduated at Amherst, 1883.

W. H. Downey, graduated at Amherst, 1892; Harvard Medical School, 1896.

James Tufts, born 1764, completed his theological studies with Dr. Emmons of Franklin, and ordained November 4, 1794, over the Congregational Church at Wardsboro', Vermont.

His pastorate continued forty-seven years, until his death. He was a minister highly respected and venerated in the circles in which he moved.

Luke B. Foster, born 1789, son of Rev. Daniel Foster, second pastor of this church, had but one pastorate, at Rutland, commencing 1813, and continuing four years, till his death, 1817.

Edwards Whipple, born 1778, was one of the three most distinguished scholars in his class. He studied theology and was installed at Charlton, January 25, 1804; remained there seventeen years; dismissed March, 1821; was then installed colleague pastor at Shrewsbury, where he remained one year, until his death, September 17, 1822. He was an able and faithful pastor, a man of decided talents and undoubted piety.

Luther Wilson, born 1783, son of Joseph and Sarah Mathews Wilson, fitted for college at Leicester Academy, entered Yale 1804, and Williams 1805; became English preceptor at Leicester Academy 1806; received his degree 1807. Made principal of Leicester Academy a few years later, and filled that position three and one-half years; studied theology with Rev. Zephaniah Swift Moore, D. D.; settled over First Congregational Church, Brooklyn, Connecticut, as colleague pastor with Rev. Josiah Whiting, D. D., June 9, 1813. During this ministry he changed his theological views and became Unitarian; resigned his charge September, 1817; installed pastor First Congregational Church, Petersham, June 23, 1819; resigned his pastorate October 18, 1834; died November 20, 1864; married November 30, 1806, Sally, daughter of Abijah Bigelow, of New Braintree.

Thomas Pope commenced practice of law in Dudley, where he married, raised a family, lived and died.

Frederic Matthews, son of Elisha Matthews, graduated at Harvard Law School; commenced practice of his profession at Albany, N. Y.; remained until his death, about 1820.

Gustavus F. Davis, born in 1797, in Boston. At three years of age his father died, and mother married Adin Ayres, who removed to New Braintree in 1812. Young Davis went to Worcester to learn a trade; was converted, and became a Baptist, under the preaching of Elder William Bently; began

to preach at the age of seventeen in Hampton, Conn.; at nineteen was settled over the Baptist Church at Preston, Conn.; at twenty-one became pastor of the church at South Reading (now Wakefield), Mass.; removed to Hartford in 1829, as pastor of the church there; died in Boston, while on a visit there, September, 1836. He was never a graduate of any college or other institution; a self-educated man, but largely interested in the cause of education; a trustee of Trinity College, and of the Connecticut Literary Institution; received the degree of D. D. from Wesleyan University, 1835.

Henry N. Penniman was for many years principal of a boarding-school in New York, and afterwards in business.

Waldo F. Converse began the study of law in 1840; commenced practice in Sandusky, Ohio, 1842; continued in practice until 1859, afterwards engaged in business, as president of Sandusky Machine and Agricultural Works; died 1899.

Simon Barrows, born 1811, studied theology at Union Seminary, New York; engaged in various ways in cause of education; then entered into the active and hard duties of home missionary life beyond the Mississippi. Sometimes pastor of four churches, he has carried the New England church and school system into our border land.

Lewis Barrows, born 1813, has devoted his whole life to missionary work on the border.

William Barrows, born 1815, completed his theological studies at Union Seminary, New York, 1843, and since that has been variously in the Gospel ministry. There is space for a few quotations from a sketch of him in the "History of Reading," where he has resided since 1856: "Dr. Barrows comes of a type of family slowly disappearing from New England. His early home was a family of twelve; a farm of sixty acres and obstinate for boy's culture; parental common sense; a spindle; a loom; annual barrels of home beef and pork; a few books well chosen; a district school well attended without regard to weather and the Sabbath uniformly divided between home and the Lord's house three miles away. The old-fashioned virtues, ideas and knowledge ruled the home more than a dinner, new jacket, or two-story house. No winter snows were too lively or deep for the ox-sled and a

load of neighborhood children on the way to school, where the fire-wood was four feet long and many of the boys six. Naturally, from such a home the boys entered college, yet with pecuniary struggles. Garden roots were cultivated by day and Greek roots by night by the youngest of the three in Phillips Academy. In the seminary private teaching by the hour, theological polemics in the seminary, classics in Brooklyn and five-minute lunches in Fulton Ferry were sandwiched together. So every bill was paid and every borrowed dollar returned. Ill health has hardly cost him a day from the pulpit, perhaps because he has kindled so many vacation camp-fires all the way from New Brunswick to the headwaters of the Missouri and Columbia. Dr. Barrows has had three pastorates and was for some years secretary of the Congregational & Publishing Society and the Massachusetts Home Missionary Society. He has taken deep interest in Western civilization and Christianization, and with this in view has made eleven tours over the border and published 'The General, or Twelve Nights in the Hunter's Camp,' a true narrative of his brother William's life; 'Oregon: The Struggle for Possession'; 'The United States of Yesterday and To-morrow'; also 'The Church and Her Children'; 'Purgatory, Doctrinally, Practically and Historically Considered'; 'The Indian Side of the Indian Question.' Died 1891.

William Miller graduated at Andover Theological Seminary, 1845, and settled at Halifax, Vt.; has been in ministry forty-two years; now deceased.

David Burt, born 1822, graduated at Andover Theological Seminary 1851; preached at Raymond, N. H., 1851-55; at Rutland 1856-58; and acting pastor at Winona, Minn., 1858-66; engaged in work of Freedmen's Bureau 1866-68; State Superintendent of Schools in Minnesota (1875) until his death, 1881.

Eli W. Harrington, born 1804, graduated at Andover Theological Seminary 1836; pastor at Lunenburg 1836-47; Marion, N. H., 1848-50; Rochester, Mass., 1850-59; North Beverly 1860-67. Since that time impaired health interfered with continuous pastoral service. Died 1895.

Charles D. Bowman studied law at Harvard Law School and practiced in Oxford, where he died.

James Woods was for many years a minister in San Francisco and Sacramento, Cal., where he died.

Charles Delano, born 1820, called at his death, 1882, the most distinguished member of the Hampshire County bar. Member of Congress 1859-63, resident of Northampton, a close student, a man of broad culture, social, public-spirited, liberal, whose integrity and conscientiousness were never questioned.

George H. Gould, born 1827, graduated Union Seminary, 1853. For eleven years his impaired health seriously interfered with the continuity of his public ministry. Travelled in Europe four years with John B. Gough; 1862 and 1863 with Olivet Church, Springfield; 1864-70 with Centre Church, Hartford, Conn.; resided in Worcester and been acting pastor of both Piedmont and Union Churches. What a few churches have lost by his inability for continued pastoral service, the general public has gained. Died May 8, 1899.

Henry M. Daniels, graduated Chicago Theological Seminary, 1861; pastor First Congregational Church, Winnebago, Ill., 1861-75; home missionary at Dallas, Texas, 1875-79; at Lebanon, Md., 1880-83; De Luz, Cal., 1883-1901.

Nathan Thompson, born 1837, graduated Andover Theological Seminary, 1865; home missionary, at Boulder, Col., 1865-75; acting pastor at Roxborough and South Acton, 1876-81; president of Board of Trustees of Colorado University; principal Lawrence Academy, Groton, Mass., 1881-86; principal Elgin Academy, Elgin, Ill., 1886-88; author of two local histories; now of Cheltenham, Md.

Charles S. Brooks, born 1840, graduated Andover Theological Seminary, 1869; pastor Congregational Church, Tyngsboro', 1869-72; church at South Deerfield, 1873-77; Second Congregational Church, Putnam, Ct., 1877-87; Rollstone Congregational Church, Fitchburg, 1887-97; and later at Mount Vernon, N. Y., and Holbrook, Mass.

Henry Penniman, graduated Andover Theological Seminary, ordained over First Church, East Derry, N. H., 1884; now of Berea College, Kentucky.

Willard Barrows, born in 1800, early in life left the East for the Mississippi Valley, and was for many years deputy

surveyor for Government of wild lands in Missouri, Arkansas, and the territory comprising the present States of Wisconsin, Minnesota and Iowa. The first map of the latter he published from his own field-notes, which, with his brief historical outline, was afterwards published by the State in 1845. Afterwards he wrote out the history of a part of Iowa, published in "Annals of Iowa." In 1850 he led a company of sixty men and one hundred and twenty-five horses over the plains to California, in the wild rush for gold, when he gained the title of "General." In 1864, he made up a private party for adventure into Montana and Idaho, 1600 miles and 160 days; and another the next year to the same region, *via* the Missouri River, 3000 miles. Died 1868,—ending the career of a stirring frontier man, honored, beloved and lamented.

REVOLUTIONARY PERIOD.—On the first Monday in June, 1773, in reply to a letter from "y<sup>e</sup> Inhabitants of y<sup>e</sup> Town of Boston," the town voted, "That the Freeholders and other Inhabitants of y<sup>p</sup> Town of Boston hereby receive the hearty thanks of this district for the vigilance, firmness and wisdom which they have discovered at all times in support of y<sup>e</sup> rights and liberties of the colony, and so heartily concur with them in all their constitutional determinations." March 7, 1774, a committee was chosen to draw up something in reply to "y<sup>e</sup> Inhabitants of y<sup>e</sup> Town of Boston" relative to the difficulties the Province labors under. April 4th the following resolves were reported, which being twice read and considered were passed unanimously:

1st. That we will, in conjunction with our Brethren in America, Risk our Fortunes & even our Lives in defence of his Majesty King George the third, His Person, Crown and Dignity, and will also with y<sup>e</sup> same Resolution as his free-born subjects in this country, to the utmost of our Power And Ability, Defend our Charter Rights that they may be transmitted Inviolate to the Latest Posterity.

2d. *Resolved*, that every British Subject in America has by our happy constitution as well as by Nature, the sole Right to dispose of his own Property either by himself or by his Representative.

3d. *Resolved*, that y<sup>e</sup> act of y<sup>e</sup> British Parliament Laying a Duty on Tea Landed in America payable here is a Tax whereby the Property of Americans is taken from them without their consent.

*Therefore, Resolved,* That we will not, either by ourselves or any for or under us, buy or sell or use any of *y<sup>e</sup>* East India Company Tea Imported from Great Brittain, or any other Tea with a Duty for raising a Revenue thereon in America, which is affixed by acts of Parliament on the same. Neither will we suffer any such Tea to be made up in our Families.

*Resolved,* that all such persons as shall purchase, sell or use such Tea shall be for the future deemed unfriendly & Enemies to the happy Constitution of this Country.

At the same time, clear headed enough to see the probable consequences of their action, they

Voted Ninety-one Pounds to provide a Town's Stock of Powder & Lead & Flints with.

Our forefathers overdid the capitalizing, but they showed that they meant business.

August 25th, Deacons James Woods and Samuel Ware were appointed a committee to meet like committees from other towns in the county, "to consider what measures they ought to come into at this critical, difficult day," and a Committee of Correspondence was chosen. September 2d, Deacon James Woods chosen a delegate to a Provincial Congress to be held in October; the town then chose officers for a standing militia. November 7th a committee of seven, chosen to inspect all tea-drinkers and post their names. January 9, 1775, the town accepted the proposal of the minute-men to serve without pay, on condition that the other members of the district provide themselves with arms and ammunition. Same date a committee chosen to receive and forward the donations to the poor of Boston, and a committee chosen to see that the Provincial and Continental resolves be strictly adhered to.

May 22, 1776, "the Question being put whether *y<sup>e</sup>* Town would willingly support *y<sup>e</sup>* General Congress if it shall declare Independence. Passed unanimously in the affirmative."

February 17, 1777, Ephraim Woods chosen delegate to a County Congress, to obtain a more equal and just representation in the General Court for smaller towns.

February 24th the Committee of Safety, to prevent monopoly and oppression, fixed a uniform price of all produce and mer-

chandise and all kinds of labor. Following are a few of these prices:

"For men's labor in haying or reaping, 3 shillings per day, & the same for Carpenters; Blacksmiths for plain shoeing, all round, 4 shillings; with steel corkings, 5 shillings. To Cordwainers, for making good men or women's shoes *Strong*, 2 shillings 8 pence pr., exclusive of thread.

"Doctor's Fea for riding, 6 pence per mile & Business in proportion. Good wheat, 6 sh. per bu.; Rye, 4 sh.; Ind. corn, 3 sh.; Oats, 1 sh. 8 Pence; Fresh Pork, 4 Pence lb.; Grass-fed Beef, 2½ Pence; Stall-fed do. 3½ pence; N. E. Rum, 5 sh. per gall.; Good W. I. Flip, 10 pence per mug; Horse-keeping at Farmers, 1 sh. pr. night by hay, & 6 Pence by grass. One meal of victuals of the best, ten pence, other victuals accordingly; new-milk cheese, six pence per lb.; firkin butter, 8 pence lb.; Beans, six shillings bu.; Potatoes, one shilling per bu. in fall, one & six pence in spring; good yarn, men's stockings, 5 shillings 4 Pence pair; mutton, four pence; veal, two pence per lb.; Home-made flour, twenty shillings per ewt.; Eng. Hay, 2 shillings ewt.; hire of a horse, 2 Pence pr. mile; maid labor in spring, 3 shillings per week. Mch. 31 a bounty of 20 pounds was offered soldiers who should enlist in the Continental Army for 3 years, & a com. chosen to collect evidence against all persons appearing emenical to this country. June 5, 1778, Voted that the town has no objection to articles of Confederation & perpetual Union between the United States of America. But the town refused, 54 to 4, May 19, & again May 31, 1780, to adopt the Constitution of the state of Massachusetts Bay, except on certain conditions, one of which was a provision for a Judge of Probate & Register of Deeds in each town in the county."

The total cost to the town of the war is unknown, but the records from 1778 to '82 are replete with votes for filling quota of men and horses, paying bounties, monthly wages and furnishing clothing and provisions to soldiers and their families. A complete list of the members of the company of minute-men from New Braintree that marched to Boston April 19, 1775, may be found on the town records.

The town furnished sixty-seven men for three years, nine-

teen men for six months, seventeen men for nine months, thirty-eight men for three months, and fifty men for a less period of service in the Revolutionary war; one in four of her population.

May, 1786, the town gave instructions to its representative to the General Court, Captain Artemas Howe, setting forth the great extortion and oppression practiced by the lawyers of the Commonwealth; their growing importance as a class in numbers, wealth and grandeur, and the danger to civil liberty thereby; the tardiness in obtaining justice in the courts and the high fees of certain court officers; that instead of the courts and juries being enlightened and assisted in searching after and doing justice in the cases that came before them by the gentlemen of the bar, they were left by them more perplexed and embarrassed; and we heartily agree with our brethren in Roxbury that either proper restraint be put upon them or the order be annihilated.

“ We believe if the courts of Common Pleas be abolished, easier, cheaper and more equitable administration of justice would be secured, at least in civil cases before justices of the peace, with a right of appeal directly to the Supreme Court.

“ We instruct you to use your influence that laws be made for the suppression of idleness and dissipation, for encouraging industry, frugality and economy, and for encouragement of our own manufacture, being persuaded the only remedy for political destruction is our vigorous exertion as a people to live among ourselves.

“ We think that if encouragement were given by laying small bounties upon the manufacture of iron and nails, raising hemp and flax, increasing sheep, manufacturing cloths, etc., among us, it might answer very valuable purposes. ”

“ To all which above trusted matters, we doubt not, sir, you will closely attend, and we wish you, sir, the smiles of heaven in every laudable undertaking.”

It was with recommendations and suggestions such as these that the people of New Braintree attempted to meet the complaints of the disaffected, and heal the disorders of the state.

We smile at the courteous formality, the quaint simplicity and, in the light of later times, the crudity of some of these

suggestions; but we recognize underlying them, the earnest purpose, the recognition of wrong and the readiness to remedy evil through the channel of law and order.

The spirit that prompted the compact in the cabin of the "Mayflower" was still dominant. We catch here, too, a glimpse of that belief in the fostering of private enterprises by legislation which, whether in the shape of bounties on home productions, or tariff on foreign, has been so strong a factor in our national politics.

**SHAYS' REBELLION.**—The views embodied in these resolutions seem to have been held by a large mass of the people of the State. Many were embittered by the feeling that adequate compensation had never been made the soldiers for their sacrifice in saving the country, nor the widows and orphans of those who were killed. That many in office who had remained at home had enriched themselves at the expense of those who had gone to the war. The debtor class was large. The war had demoralized the people. The majority hoped for a remedy for many of the existing evils through the constituted authorities and the General Court, peacefully; but a great many were in favor of resorting to force for a redress of their wrongs. Conventions were held in several counties. September 25th a committee chosen by the town recommended that for the peace of the town no representative should be sent to the General Court that year. This was the act of the minority, who had no faith in legislation to attain their ends. At a subsequent meeting the conservatives rallied and voted to send its representative as usual and seek redress in a lawful way. The trouble culminated in what is known as "Shays' Rebellion." Twenty-three from New Braintree joined Captain Shays, some of them soldiers in the late war. A large body of insurgents collected at New Braintree. Their chief acts were to obstruct the courts in the State and prevent their assembling.

Jan. 30, 1787, the town characterized the proceedings of the "Regulators," as they termed themselves, as illegal and irregular, and chose Rev. David Foster, Benjamin Joslyn and Percival Hall, Esq., a committee to confer with General Lin-

coln and officers, and Captain Shays and officers, for the purpose of effecting a reconciliation. February 3d, voted to petition the General Court for a general pardon of the insurgents, provided they laid down their arms and returned to their allegiance, and issue circular letters to a number of towns in this and other counties to do the same. February 5th, met and heard the report of the conference with General Lincoln, including a letter to the town, in which he advised them "to call home, without delay, all the men then with Captain Shays belonging to the town, and not to afford any aid, support or comfort to any of y<sup>e</sup> insrgents." When this letter was received, after being several times read and considered, such a disagreement appeared concerning the adoption of the course advised, that the meeting adjourned without action. Captain Artemas Howe was appointed major and commissioned as aid-de-camp of General Warner, August 28, 1786, in the campaign against the insurgents. Seventeen men from New Braintree were in the service of the State and endured the sufferings and dangers of the night march from Hadley to Petersham, which Minot styles "one of the most indefatigable marches ever performed in America."

March 17, 1787, twenty-two took the oath of allegiance. Some of the insurgents fled from the State, and among them Capt. Francis Stone, already referred to, of whom Temple writes, "If there was any wisdom in counselling rebellion, he was one of the wisest counsellors in the movement." Hence we find the town, May 21st, instructing its representative "to use his utmost exertions for a general pardon of the insurgents, that the banished may be called home; as the wise woman of Tekoah remarked to King David of old, that we be not like water spilt on the ground that cannot be gathered."

MISCELLANEOUS.—June, 1790, the town adopted an act to discourage unnecessary lawsuits, providing for a committee of three discreet freeholders, to whom should be submitted for settlement all demands whatsoever held by one citizen against another. The fees of the committee were two shillings each for each case. Any person refusing to submit his claim to the committee for settlement should be deemed unfriendly to

the peace of the town and bad members of society, and treated by the inhabitants with contempt and neglect as to dealings and intercourse, save in the bare offices of humanity, and should have no votes for any town office for three years. A prominent journalist of Boston observed in commenting upon this in his paper, "The young people may smile at this as a fancy of the old folks, but the people of New Braintree in thus practically adopting the purpose and method of our present Boards of Trade and arbitrators were one hundred years ahead of their time."

March 20, 1792, the town became security to Maj. Joseph Bowman, Elias Hall, Moses Hamilton and John Joslyn in a contract to support the entire poor of the State for ten years. They in turn agreed to collect all taxes during that time free of expense, to take all kinds of produce in payment of taxes at a generous price, and to purchase at a generous price from said town all produce needed besides for the support of said poor. They were authorized to procure immediately materials for and proceed to erect suitable buildings for their accommodation. The present residence of Wm. A. Felton was one of these buildings.

In 1818 stoves were first introduced into the meeting-house at a cost of one hundred and seventy-five dollars.

Previous to 1826 the support of the poor had been put up at auction to the lowest bidder. In 1833 the town purchased the Little farm and supported its poor thereon. In 1835 rules were adopted for the regulation of its pauper establishment.

March 20, 1843, Congregational parish organized with a membership of seventy-nine. Until then religious institutions had been supported by a town tax.

WAR OF REBELLION, 1861.—The first town meeting to act upon matters relating to the War of the Rebellion was held May 7th, at which the selectmen were authorized to pay each volunteer belonging to the town five dollars per month while in service, in addition to regular pay, and four dollars per month to his wife and two dollars to each child under twelve years of age.

July 21, 1862, voted to pay a bounty of one hundred dollars to each volunteer who enlists for three years, and ten dollars additional to those who enlist within one week.

August 26th, the bounty for three years' volunteers was raised to two hundred dollars and the bounty for volunteers for nine months fixed at one hundred and fifty dollars, which, November 4th, was raised to two hundred dollars.

April 11, 1864, voted a bounty of one hundred and twenty-five dollars to volunteers for three years' service, and this bounty was continued to be paid until the end of the war. The town raised \$9000.55 for the war and seventy-eight men—four beyond her quota—two-thirds of the men subject to military duty and one-tenth of her population. One only, Lieutenant Lyman Holmes, was a commissioned officer.

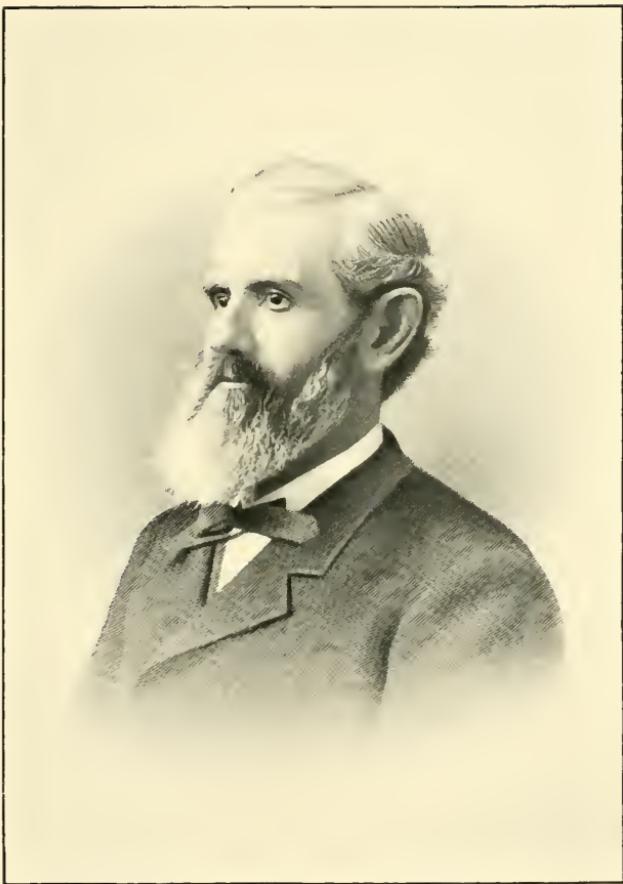
The memorial tablets in the Town Hall will preserve their names to posterity. Of them, twelve offered up their young lives on the altar of their country. In the words of Webster, uttered three-fourths of a century ago, of the Revolutionary dead, "Pouring out their generous blood like water before they knew whether it would fertilize a land of freedom or of bondage," whether their dust would mingle with that of a united country or a dismembered nation rent with the struggles of frequent fratricidal wars. Of such, nearly two thousand years ago, the old pagan Roman poet sang, "*Dulce et decorum est pro patria mori*"—"Sweet and fitting it is to die for one's country." And less than a century later, a greater than the poet Horace said, "No man hath greater love than this, that a man lay down his life for his friends."

**BUSINESS.**—In 1791 Joseph Bowman, Jr., entered into trade in foreign goods in a small one-storied building, situated at the north end of the present line of horse-sheds. In 1793 Henry Penniman, Jr., became a partner with him and for twenty years the firm of Bowman & Penniman was a household word in many homes in towns in the west part of Worcester and east part of Hampshire Counties. Mr. Penniman retired in 1813 and was succeeded by John Wetherell. In 1824 Mr. Wetherell removed to Petersham and Amory H. Bowman assumed the management of the business, his father

furnishing the capital. In 1835 he was succeeded by Benj. F. Hamilton, who remained till 1840, when Edwin A. Read (who had had charge of the carrying business of Hiram Wadsworth, at Barre Plains), in company with Samuel Wadsworth, took the place until 1850. The firm was successively Read & Wadsworth, Read & Smith and Read & Anderson. In 1850 Wm. Bowdoin commenced business and sold out in 1855 to Charles B. Frost. In 1858 Abijah Eddy succeeded Mr. Frost and remained until the spring of 1863, when a protective union store was opened, with Mr. Frost as agent. In 1865 Mr. Frost bought out the stockholders and December 1, 1866, sold out stock and store to George K. Tufts, who continued until July, 1900.

In 1812 Elisha Mathews, in company with Deacon James Woods, induced by the high price of woolen goods incident upon the war, purchased a water privilege and erected a mill one-fourth mile below the sawmill built by his father, Daniel, on the same stream, and commenced the manufacture of woolen cloths. Mr. Mathews was on his way to market with his first load of cloths when peace was declared and prices dropped. Deacon Woods soon sold out his interest, and Mr. Mathews continued for some years, but at a constant pecuniary loss. The enterprise ruined him financially. In 1839 Isaac Hunter, Jr., James Hunter and T. P. Anderson commenced the manufacture of shoes under contract with Clark Bates, of South Carolina, to furnish two thousand pairs per month. In March, 1840, Anderson withdrew and David Wetherell took his place. The enterprise was a failure through the rascality and irresponsibility of the parties to whom the goods were sold. The business, which was carried on in a part of the store, closed in 1841. In 1848 a steam mill was erected by a stock company. This was sold to Joel Garfield, and then to Jos. P. Cheney, and finally to James Penniman, and burned in 1853; rebuilt in 1854 by a stock company and sold to Jos. M. Green, Wm. A. Mixter, Moses Pollard, Henry A. Hoyt and Hollis Tidd; burnt in 1863. Henry A. Delano made carriages and wagons from 1820-60, and later Wm. T. Felton carried on the same kind of business.

Of the men who have gone out from us into business life,



JOSIAH P. GLEASON.



graduates of the mercantile school of Bowman & Penniman, the only existing training school of those days, the one of actual experience, were three who became prominent merchants in Barre, Benjamin Clark, Harding P. Woods, and Sampson Wetherell; Bert Lincoln, who afterwards became postmaster at Brooklyn, N. Y., and George Ripley, who became the head of a prominent life insurance company in New York.

There were also the Frost brothers, Daniel and Bradford, and their nephew, Charles B., and later William F. Morgan of Lynn and J. B. Hunter of Boston.

Jason Mixter, son of Samuel, went from here to Hardwick, at the age of sixteen, and became successively clerk for and partner with Gen. Jonathan Warner, and later sole manager of the business.

Paul Wardsworth, the founder of the present house of Wardsworth & Howland of Boston.

Frederick W. Delano went to Hardwick and then to Boston, where he was for several years the head of one of the largest commission houses in Quincy market.

Amory H. Bowman removed to New York, where he was in business most of his life.

The pursuits of the inhabitants have been almost wholly agricultural. Whitney writes of New Braintree, 1796: "For its bigness it exceeds any other town in the county in fine grazing land, as is evinced by the annual product of the dairy & Beef." Then the product of beef far exceeded that of the dairy. An inventory of that time shows that one man was taxed for twenty-eight oxen; several years after the same farm maintained thirty cows. The increased profits of the dairy over those of beef changed the business from fatting cattle to making cheese, and the labor also from out-doors to in-doors. New Braintree cheese had acquired an enviable reputation in Boston as early as 1800, and many a dairy of cheese from other towns passed through the hands of Bowman & Penniman to be sold as New Braintree make. Previous to 1865 cheese was made in private dairies; during that year the New Braintree Cheese Manufacturing Company was organized, with a capital of \$4000, and erected and furnished a factory at a cost of \$11,000. The greatest quantity of milk

received for eight months was 3,021,000 lbs. The cheese factory in 1886 became a creamery, and was then abandoned. Making milk supplanted making cheese for Boston market. In 1888 not one dairy in town made cheese through the season, a thing that had not been before for a century.

PHYSICIANS.—Dr. Percival Hall was probably the first physician in town and almost the only one for thirty years. He commenced practice about 1760; married a daughter of Deacon Samuel Ware, 1764; removed to Boston 1793. One of his children, Betsey, born February 29, 1780, died at the age of one hundred and four years. He was a very popular man, holding many town offices, and especially in demand as chairman of committees to draw up instructions to representatives. His productions are models in their clear, concise and comprehensive statements of the points at issue, and would do credit to any statesman of today. Dr. John Frink practiced in 1786-87. In 1794 Dr. Benjamin Severance succeeded Dr. Hall, and continued until his death, in 1832. During that time there were usually two physicians. Dr. Thomas Fletcher, 1789-91; Dr. John Blair, Jr., 1793-98; Dr. Increase Mathews, 1799; Dr. March, 1803; Dr. Fairfield, 1805; Dr. John Field, 1810-15; Dr. Luther Spaulding, 1816-20; Dr. Thomas Boutelle, 1820-24; Dr. Daniel McGregor, 1825-33; Dr. Oramel Martin, 1833-45; Dr. Julius Miner, 1847-52; Dr. A. A. Kendall, 1852-55; Dr. Saxton Martin, 1857-66. Since that time there has been no resident physician.

“Dr. Martin was a Democrat in politics. When he came, that party in town numbered four; during his stay it increased to thirty-five. He was thoroughly Democratic (as that word was used then) in town, as well as in State and national affairs, and believed that the ability to govern existed in the many, and not the few; accordingly, he labored in all town elections for a more equal distribution of town offices.”

The only resident lawyer there has ever been was Hon. Charles Allen, who came here from Worcester after being admitted to the bar in 1818; practiced six years and then returned to Worcester.

BUILDING.—A prominent feature of the Centre is the long row of horse-sheds. Previous to 1816 there were but three sheds to shelter the horses from heat, cold and storm on the Sabbath, owned by Elisha Mathews, Lieutenant Jonas Newell and Captain Abijah Bigelow. These, with the old school-house, built in 1774, that replaced the first, built in 1760, "twenty feet square with chimney in the middle," occupied the present site of the store. In 1816 Joseph Bowman exchanged the land on which the sheds now stand with the town for a portion of the land on which the store is, and Bowman & Wetherell erected the brick store, sixty by thirty feet and thirty feet high, at a cost of thirty-five hundred dollars. The same year a wooden building, twenty-seven by forty-three feet, and two storied, was built five hundred and fifty feet farther north, the lower part of which was used for a school-room and the upper for a hall. In 1865 the building was enlarged, the lower part converted into a cheese factory and the hall retained. In 1861, five school-houses were built; cost, \$5,000.

In 1837 the New Braintree Temperance House was erected by a stock company (cost, six thousand dollars) to furnish a place of entertainment free from the sale of intoxicating liquors, and for thirty years it remained true to its name. It changed owners twice, and was burned in 1880. Much of the stock, with a par value of one hundred dollars, sold at eight dollars.

MISCELLANEOUS.—In 1810 the town was visited with the spotted fever, and two hundred and forty dollars paid for attendance of physicians. In 1860 pleuro-pneumonia appeared among cattle: two whole herds were slaughtered and five hundred dollars paid for relief of the owners. The greatest loss to the town, and one which badly defaced the looks of the Centre, was by fire, in 1880,—one-third of an acre covered with buildings being burned. The cheese factory, Temperance House and Bigelow House were destroyed, and but for the timely assistance of fire companies from North and West Brookfield, the church and other buildings must have shared

the same fate. Loss, fifteen thousand dollars. A reward of one thousand dollars offered failed to find the incendiary. A new factory was built on the site of the old one, eighty feet by forty, three stories high, but this was not used for the manufacture of cheese or butter after 1885. In 1893 it was bought by the town and converted into a Town Hall, with rooms for town offices, the Public Library, the Colonial Hall, and dining-room.

March 7, 1832, the New Braintree Thief Detecting Society was formed, with a membership of forty-eight. It has been chiefly a social organization, having observed for the last forty years, on the first Wednesday in January, nearly every anniversary of its formation by a hot turkey supper. Sometimes the attendance reaches one hundred. For many years a characteristic feature of society was the annual temperance supper, instituted for the encouragement of the Temperance House. It was thoroughly democratic. Everybody was expected to attend and respond to a toast. It was the occasion for much badinage, wit and some eloquence.

The Free Public Library was founded in 1878 on a gift of one hundred dollars by F. W. Delano, of Boston, and was sustained for a few years by private contributions and the exertions of the Young Ladies' Literary Society. In 1884 it became the property of the town. It numbers two thousand volumes, well selected.

The Third Regiment State Militia, including, with others, one company of militia from this town and one company of grenadiers from New Braintree and Oakham jointly, mustered every alternate year on the parade-ground granted by Henry Penniman. The commissioned colonels of the Third Regiment from New Braintree were Samuel Mixter, Louis Blackmer, Henry Penniman, Stephen Fay, Asa Barr, Roswell Converse and Amory H. Bowman.

This parade-ground, known as the Common, was the six-acre lot just east of the school-house. Imagine, if you can, those of you who have never seen its silence invaded by more than half a dozen haymakers, imagine it, peopled with a thousand moving figures of men and prancing horses, gay with trappings and polished bayonets, marching and counter-

marching, surrounded by a multitude of the admiring country folk from miles around, and skirted by booths for the sale of old fashioned gingerbread and root-beer, better than the nectar of the gods, that linger only in memory.

Picture, too, the consternation when the whole regiment marched straight through those booths, demolishing their contents, into the road and over the opposite wall because the colonel commanding, by reason of his stuttering, could not pronounce the word "Halt."

In politics the federalists, whigs and republicans have in succession usually been in a majority. Notable exceptions occurred in the reign of the know-nothing party and in the presidential election in 1884, when Blaine and Cleveland polled the same number of votes. The greater inequality was in 1803, when Gerry, the democratic candidate for governor, received only one vote against eighty for Strong, his opponent. There has been but little disposition for frequent changes in office. Men once chosen to office, and proving themselves capable and faithful therein, have received the continued support of the people. State senators have been: Joseph Bowman, 1828-29; Samuel Mixter, 1833-35; Chas. A. Gleason, 1885-88; Geo. K. Tufts, 1902-3. Councillors: Joseph Bowman, 1832-34; Samuel Mixter, 1837-38.

In 1796 Whitney wrote of the people of New Braintree, "They have the reputation of being good husbandmen, frugal and industrious, and they live much independent." This frugality and industry brought most of them a competence and many wealth. But this wealth was held in no miserly spirit. They could beautify their own homes and the Lord's house, erect and sustain a public house of entertainment in the interests of temperance, give liberally to promote education at home and abroad, and in support of all benevolent objects. They were liberal in appropriations for musical education. The "independent" spirit referred to increased with the increase of wealth and intelligence. There was a just pride in the relative position the town held among other towns and in the character of its men. The elder Wm. Hyde, president of Ware Bank, told me that when he came to Ware the society of New Braintree was not surpassed by that of

any town in Worcester County, outside of Worcester, for culture and refinement.

INDIVIDUALS.—Of the early settlers, Capt. Eleazer Warner was already a veteran soldier. He was born in 1686, and early entered the military service of his country during the French and Indian Wars. At twenty-seven, was an attendant of a commission sent by Governor Dudley to Canada to redeem prisoners in the hands of the French; is on record, at forty, as teacher of the first school taught in Brookfield. In 1722 he married Prudence, sister of Comfort Barnes, who built the first house on Brookfield soil, that afterward became New Braintree, and located on the south bank of Sucker Brook, opposite to the house of Jonathan Nye; removed, 1730, to the place known afterwards as the "Perez Cobb" place, near the North Cemetery, a portion of which house he built. In the "History of Hardwick" he is referred to as probably the first settler in Hardwick, and his son, Wareham, as the first white child born on New Braintree soil; his nephew, Joseph Barnes, was the second. His farm included a part of the Indian fort before referred to.

Three brothers, active in the town's early history, were David, James and Jonathan Woods, who came from Marlboro' respectively in 1744, 1746 and 1752. David was town clerk (1750-78) and assessor; Jonathan, second representative to General Court; James, moderator, treasurer, delegate to Provincial Congress and first representative to General Court.

His son James, representative to General Court, 1803-6, chosen deacon, 1808, sustained in public affairs the prominence of the family. He died in 1816 at the early age of forty-nine. From the discourse delivered at his funeral from the text, "Help, Lord; for the godly man ceaseth: for the faithful fail from among the children of men," a discourse afterward printed, Dr. Fiske thus speaks of him, "I know not where God could have laid his hand in this place, to make a greater breach, by the removal of any one person, than in him whose early death we now lament. If a steady and undeviating attention to all the duties of religion, for a series of years, affords evidence of godliness, we have reason to believe that

he deserves the character of a good man. If a uniform discharge of all the relative duties of life in the character of a neighbor, friend, citizen, professor and deacon in the church, speaks any language, we cannot but class him among the faithful.

“Were I to indulge the dictates of private friendship, I might, perhaps, be led to say more than I ought, but I have no desire to praise the dead.

“Deacon Woods was peculiarly modest and diffident of his own abilities. Whenever he was called to act, he appeared to advantage in the estimation of all judicious persons. Though perhaps he excelled not all others in any particular, yet in almost everything he excelled mediocrity.

“He was one of those characters that are always found at the post of duty. From a long and intimate acquaintance with him, I can testify that a sense of duty ever appeared to prevail over his love of private interest.”

Jacob Pepper was at least fifty times moderator of town meetings. John Barr, who came from Ireland about 1730, became the owner of five hundred acres of land in the south-western part of the town, including a large part of present School District No. 5. Cornelius Cannon came from Dartmouth in 1737, and settled on present residence of Mr. Graves. John Peacock, a native of Ireland, was a soldier in the French and Indian war, and his son, John, Jr., an adjutant in Col. Timothy Ruggles’s regiment, 1757. Oliver Cobleigh was also a soldier in that war. The Abbots, Barneses, Gilberts and Cannons were all connected by marriage, as well as the Peppers, Woods and Barrs. Abraham Hunter, the father of all the Hunters except Robert, came in 1753, having purchased a large tract of land in the east part of Braintree grant, which he divided among his sons and daughters. Daniel Matthews, who erected the sawmill in 1749 at Webb’s Pond, married Huldah, sister of Gen. Rufus Putnam. To him the General was apprenticed at fifteen years of age. Mr. Matthews was a member of the Committee of Correspondence and an inspector of tea-drinkers, 1774. Wm. Tufts came from Brookfield in 1758, purchased land of Richard Faxon, an original proprietor, and was for many years a member of the school committee.

Joseph Bowman came from Lexington about 1765. He was an ensign of a company of fifty men from this town who marched to Boston on the report of the attack upon the company at Lexington on the 19th of April, 1775. He soon after joined the army, and commanded a battalion at the battle of Bennington and other battles, which resulted in the capture of Burgoyne. He was not only a leading man in New Braintree, but his family, uniting the blood of the Bowmans and Munroes of Lexington, became one of the most influential in this part of Worcester County. His daughters intermarried with the Delanos, Woods, Matthews, Fields, Hoyts, etc., in the town.

His son, Hon. Joseph Bowman, was probably the most prominent man in political and business life in the history of the town. From the pen of N. P. Bryant I quote, "Mr. Bowman was born in New Braintree, Sept. 11th, 1771. He was one of eight children. His early education was extremely limited, for he never enjoyed any other advantages than those which the meagre common school of the last century afforded; and even of such advantages, his share was less than ordinarily fell to the youth of that period. This early deprivation he often and deeply regretted in after life. It was the just regret of a right-minded man whom rare success in life, resulting from native energy of mind, had not blinded to the advantages of a thorough education.

"While yet in his minority, Mr. Bowman went into mercantile business for himself in New Braintree. He began without capital, without expectations of obtaining any, and consequently without credit. In time, however, his marriage with the sister of his partner, Col. Penniman, established his credit and brightened his prospects; but from the first, and through life, he was mainly indebted for his success to the untiring energy, industry and perseverance with which he devoted himself to business, to inborn sagacity, sound judgment and unyielding integrity. He would have succeeded had there been no matrimonial dower to back his credit. Such a man is not dependent upon the accidents of fortune.

"Through a period of about thirty-five years he continued in trade and accumulated a large fortune. He became the

leading merchant in the region, and his store the principal place of resort for the surrounding towns. This was the case, especially during the last war with Great Britain, when in spite of the embarrassments of the time, Mr. Bowman always succeeded in keeping his store filled with a fresh and well assorted stock of goods, while his mercantile brethren were suffering under the depression.

“We have heard it stated that at one time more trade probably went from Barre to his store than to all the stores in Barre. For twenty-one years he was president of Ware Bank.

“From his first start in life, Mr. Bowman attached himself to the party now known as the whig party, and so continued to the close of his life. He never wavered in his political faith. To use the emphatic language of the sermon preached at his funeral, ‘He never crossed the line.’

“In 1808 he was elected to the legislature, and so great was the confidence which his fellow townsmen reposed in him that he was re-elected the thirteen years following.

“In 1828-29 he was chosen one of the senators for Worcester County, and in 1832, '33 and '34 he was made one of the executive council under Gov. Lincoln’s administration.

“In all these stations, he served the State with the same zeal and fidelity that he bestowed upon his private interests. It should be added that he was not a politician by nature, he sought not office, but office sought him; he was therefore placed in a position to act independently, and he failed not to manifest his independence on at least one severely trying occasion. The result honored his judgment and the firmness with which he maintained it.

“In his private character, Mr. Bowman was one of the most agreeable of men. He possessed a beautiful simplicity of character, was hospitable, courteous, even-tempered and cheerful in a rare degree; we have never known a man of Mr. Bowman’s years so exempt from the unpleasant characteristics of old age.

“Youth triumphed in him to the last. The weight of four-score years had not bowed his head nor greatly slackened his gait; his form at eighty was as erect as it was at twenty-

one. The active habit of early life was continued with due allowance to the close. It had been his frequent custom while in trade, to mount on horseback with the dawn of day and ride through to Boston before he slept. He died Jan. 30th, 1852.

"The venerable Dr. Fiske, in the discourse preached at his funeral, said that long ago the church over which he had been originally settled was gone, 'and now', he added with deep emotion, 'the parish is gone.'"

Henry Penniman came from Mendon, 1785, and was for many years the largest landholder in value, if not in acreage. His gifts to the town were, in 1795, six acres of land for a training-field (value, \$333.33), east of Centre, and \$300 for a new bell in 1800. His son, Colonel Henry Penniman, and Joseph Bowman gave a new town clock in 1802; was partner in trade with Mr. Bowman 1793-1813; also gave an organ for the church, and his family supplied it with players for more than thirty years, one daughter commencing at nine years of age. Colonel Penniman was a trustee and a liberal donor to the funds of Amherst College; was much in town affairs and twice representative, but declined more honors.

Lieutenant Samuel Mixter came from Brookfield, 1775, and reared a large family, who became connected by marriage with the Tidds, Popes and Greens. His son, Honorable Samuel Mixter, was in nearly every town office, and settled estates, etc.; representative, 1818-19; senator, 1833-35; counsellor, 1837-38. A man of great native sagacity and influence.

The three brothers Tidd came from Lexington (Ebenezer and Joseph, 1768), the former receiving by his father a large portion of the farm formerly occupied by Hollis Tidd, the latter the farm now occupied by Mr. Mahan. Benjamin came in 1790, and located where Frank Roch now lives. He was a member of the company under Parker that took part in the struggle at Lexington, April 19th, at Cambridge, June 17th, and served Dorchester the following year. Ebenezer, as well as his son Hollis, were prominent men; the latter was an aid to General Crawford; school committee over thirty years; representative; and filled other offices. The limited time forbids mention, as they deserve, of many others equally

prominent and influential, such as Captain Benjamin Joslyn, Gideon and Philip Delano (the latter a model town clerk for thirty-four years), Elisha Mathews, Colonel Roswell Converse (who, in compliance with Dr. Fiske's wish, bought and fitted a parsonage, running the risk of returns for the investment), Josiah Gleason, Amasa Bigelow, James Bowdoin, Duke Hamilton, the Grangers, the Nyes, the Earles and scores of others (not omitting the women), some of whose names are on record and more not, all of whom contributed equally, by private virtues as well as public services, to make the town in a peculiar sense a representative New England town.

I wish I could picture to your mind as clearly as they lie in mine and as faithfully as the camera has preserved their features, the particular characteristics of the men and women of my boyhood.

They constitute a gallery of mental paintings I would not willingly dispense with.

Rev. Mr. Gurney was wont to say that he doubted if another town of this size could be found in New England that had as diverse and as striking characters as this, and he had lived in three New England States. Such towns now are rare. As communication becomes easy and contact frequent, men lose by attrition, as pebbles in a bag, their individuality or learn to conceal it.

One of our sons gained a national reputation. I refer to Charles Eames, who was a native of New Braintree. His mother was a descendant of the Ebenezer Tidd who emigrated from Lexington to this place in 1768. He was fitted for college when twelve years of age, but did not enter till the next year. He graduated at Harvard at the age of eighteen, the first scholar in a class in which were Wendell Phillips and Motley, the historian, with both of whom his friendship lasted till his death. In early life he acquired fame by his eloquence and rare oratorical powers. At the close of Mr. Polk's administration he was appointed commissioner to the Sandwich Islands, to make a commercial treaty with that government, which he accomplished. President Pierce appointed him Minister Resident at Caracas, Venezuela, with which government he also negotiated a treaty. On his

return from that country he resumed the practice of law in Washington.

During the War of the Rebellion he was counsel for the Navy Department and the captors in all the prize cases, and for the Treasury Department in all the cotton cases. It was in arguing before the Supreme Court of the United States the great prize case of the "Sir William Peel," in which William M. Evarts was the opposing counsel, that he was stricken down with the disease that terminated fatally in two months. He rallied sufficiently in a month to appear again in the Supreme Court as counsel for the navy and the captors in the great prize case of the "Grey Jacket," involving a million of dollars, which he gained for the government, and that ended his professional career. He died March 16, 1867, in his fifty-fifth year. For many years his house was a great centre of celebrities in polities, jurisprudence, letters, art and society. Governor Andrew, in a notice of his death which he wrote for a Boston newspaper, said: "I think this tribute is due to a native of Massachusetts, the first scholar in his class at Cambridge, and a lawyer who has won the leading reputation for his mastery of the learning of Prize, and the various other questions arising out of the War of the Rebellion, involving, as they do under our special national statutes, a great, difficult and philosophical branch of judicial study.

"Mr. Eames was the special counsel of the Treasury Department in all the great cotton cases, in which he has displayed alike ingenuity and native sagacity and skill.

"Many of our Massachusetts people will always remember the house of Mr. and Mrs. Eames as the most hospitable, agreeable and attractive house in Washington. With great simplicity, but with every charm of gracious and cordial manners, they received constantly, informally, and for years. There all the best and strongest men were to be seen, and though not *exclusive* in a political sense in their friends, Mr. Eames was still, while with democratic antecedents, warmly and faithfully loyal to the most advanced ideas, both during and since our struggle with the rebels. His employment professionally by the government in no sense seemed to compromise his thorough and manly regard for the truth, as it naturally

lay in the mind of a man *trained to think*, and educated in the original ideas of Massachusetts. To his birthplace, to his native Commonwealth, he was faithfully and warmly attached."

*An International Episode.*—“By a curious coincidence, just as our attention is turned to Mr. Sandham’s notable painting of the ‘Battle of Lexington,’ I have received a call today from a Scotch gentleman who is the great-great-grandson of Major Pitcairn. He was greatly interested in our Pitcairn pistols and other relics, and spent several hours in looking about town. To make the coincidence still more striking, his wife, who accompanied him (an American lady), is a descendant of Joseph Tidd, who lived in the old Tidd homestead, which is still standing in Lexington, and whose sons, Benjamin and John, were in Captain Parker’s company on the 19th of April, 1775.

“It is related by this John Tidd that, being one of the last to leave the Common, he was pursued by the British, struck down and robbed of his arms. At the same time his cousin, Lieutenant William Tidd, retreating up Hancock Street, was chased by a British officer (supposed to be Pitcairn), who cried out, ‘Stop or you’re a dead man.’ The plucky lieutenant sprang over a pair of bars, made a stand, took aim and fired at his pursuer, who dodged the shot, wheeled about and hastened back to join his men. That a descendant of this ‘Britisher’ should, after one hundred years, marry a descendant of this ‘rebel,’ and that the two should today come with eagerness to see, for the first time, the spot where their ancestors fought against each other, is a fact as strange as anything in fiction. Cupid has healed many a wound, but he was more than usually adroit when he contrived that a Pitcairn should at last marry a Tidd.”

Any individual history would be incomplete without reference to the part New Braintree bore in the first concerted movement of New England toward the Great West, in the person of one of its citizens, John Mathews; born in New Braintree, Dec. 18, 1765; the son of Daniel and Huldah Putnam Mathews; a nephew of General Rufus Putnam, the leader and head of that movement. In the leader himself we have a joint proprietorship, as for seven years, from 1754 to 1761,

he was really as much a citizen of New Braintree as of Brookfield, his residence being a part of that time with his sister, the wife of Daniel Mathews, on the present farm of J. Thomas Webb, and the other part on his own farm in this town. John Mathews was one of the original forty-eight constituting the Ohio Company, which landed on the present site of Marietta, O., April 7, 1788. He was one of the four surveyors of that Company and himself a shareholder. While engaged in surveying the territory with a party of seven he was surprised by a band of hostile Indians. He alone of the party escaped, almost naked, to tell the tale.

Hildreth in his "Pioneer History of Ohio" says it was to Mathews's diary chiefly, kept through the earlier years of the settlement, that Ohio is indebted for much of the most valuable material for her early history. His biographer writes of him, "He was one of the most useful, active and clear-headed men Ohio ever claimed for a citizen."

Here I lay down my pen with regret. If I have tried your patience too severely, pardon me, and remember such an occasion occurs but once in many generations. My labor has been one of love. In poring over these pages of the past, so vivid has been the picture, I have sometimes seemed to be lost to the present, and to be travelling in another company, to hear the voices and to mingle with the forms of the men and women of a century ago. I have not touched upon the living, except so far as to class them; nor but little upon the last one-third century of our history. That is not my province. The historian of a century hence will perhaps take up the tale where I have left it, and report of us whether we have done good or ill. Whether this town, like many other hill towns from which the tide has ebbed for more than half a century, will ever feel the effects of a returning wave is beyond our mind to ken.

We are not alone in our decline; many of our sister towns have suffered more relatively from loss of prestige than we.

Certain it is that we have our soil left to us, and of the first quality; that no human agency can take from us, and good soil usually grows good men and women.

We can leave our community life where we do our indi-



J. THOMAS WEBB.



vidual, in the hands of a Providence without whose notice not even a sparrow falls to the ground.

Singing with faith, as did Bacon, those grand words of his, that—

"Here thy name, O God of love,  
Our children's children shall adore.  
Till these eternal hills remove,  
And spring adorns the earth no more."

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At the close of the address, which occupied one hour and forty minutes in its delivery and was listened to with close attention throughout, the audience which filled the church to its utmost capacity and the many unable to gain admission proceeded to the Town Hall, where a traditional New Braintree dinner was served by Mr. Charles A. Felton and his associates. During the intermission the Colonial Hall, containing many relics and antiquities, presided over by the Ladies' Aid Society, was thrown open and thronged with visitors. There were also in the hall and at the vestry many crayon sketches and oil paintings of old residents. At 2.30 p. m., the audience in the church was again called to order by the President, and the following sentiments offered and responses made:

1. Our Nation.

In response Hon. Geo. F. Hoar sent the following letter:

Worcester, Mass., May 31, 1901.

*My Dear Sir:*

I regret that it will not be in my power to accept the invitation with which the people of New Braintree honor me, to attend the celebration of the 150th anniversary of the incorporation of the town June 19th. I cannot do so without disregarding other peremptory obligations.

Be assured that nothing would give me more pleasure than to take part in such a celebration and to meet your citizens on such an occasion.

I had, when I was in the practice of the law, a generation ago, many clients and honored friends among the people of New Braintree. It was one of the best of our New England towns. It contributed the best of jurymen to the administration of justice, the best legislators to the general court, and examples of excellent citizenship to the body

of the Commonwealth. I trust it may always maintain its ancient character.

I am, with high regard,

Faithfully yours,

GEO. F. HOAR.

GEORGE K. TUFTS, Esq.,  
New Braintree, Mass.

## 2. Our State.

In response the following letter from Wm. M. Olin, Secretary of Massachusetts, was read:

June 3, 1901.

GEORGE K. TUFTS, Esq.,  
*Chairman, Committee of Arrangements,*  
New Braintree, Mass.

*My Dear Sir:—*

I beg to acknowledge the receipt of yours of the 30th of May, extending an invitation to me, in behalf of the citizens of New Braintree, to be their guest, representing the Commonwealth of Massachusetts, on the occasion of the observance of the one hundred and fiftieth anniversary of the incorporation of the town.

I am especially interested in New Braintree, it being the birthplace of my wife, and I hardly need tell you that it would give me great pleasure to accept your invitation, were it possible. I am, however, so engaged at that time that I must decline the honor and courtesy which you extend.

Very respectfully,

WM. M. OLIN.

## 3. Our Mother,—The Town of Braintree.

No one responded to this sentiment, nor was any one from Braintree at the anniversary.

## 4. Our Sons.

In response Rev. Nathan Thompson of Baltimore, Md., spoke as follows:

### REMARKS OF REV. NATHAN THOMPSON.

*Mr. Chairman and Beloved of my native town:*

You have this morning heard in the masterly historical address, and seen in the doings of today the wisdom of those who have prepared for this notable occasion. I am inclined to tell you first just a little

of their folly. To the cordial circular of invitation to us all to come up here today, I replied that it seemed quite impracticable for me to get away from my daily cares down in Maryland; but that I would send what would be worth vastly more to the town than would my coming up and eating dinner with them could possibly be. But they replied, "No, no, your box of books or anything else will not be accepted in place of yourself. Nothing whatever will do for that day but the old boys and girls themselves." So, obedient, as is every loyal son, here I am. But these New Braintree home-made dinners are historic, those feasts our mothers used to spread! Every loyal son from the farthest of earth's corners still longs for them, is always ready to tell of them. Conundrum: Why was Eve the happiest of women? Who answers? Surely you know. Because Adam could not keep telling her what good things his mother used to make. And this touches what has already received attention most suitably in the historical address of the morning,—those ancestors of ours. I, too, must be allowed to make a little reference to some of those within my own memory. For years, it has been my wont to say, "There were giants in those days." To mention any names would be wellnigh invidious. But we recall the town meetings of our boyhood when, at the opening of those deliberations, the venerated pastor invoked the blessing of Heaven upon that body of bowed heads deliberating for human welfare, that little local assembly, the best form of government the world ever saw.

And then those preliminary courts, two of which were in our boyhood against incendiaries,—who does not recall that more than Roman majesty with which the oath was administered to the witnesses, so impressively that divine obligation must have been felt as resting upon them to tell the truth, the whole truth and nothing but the truth. And the story of the beginning of the temperance reformation came often to our boyhood ears, that if the farmer did not prepare for getting his hay by getting a barrel of New England rum, he would never succeed; his hay would rot in the field; that sharp, unpleasant voice, worthy to echo down the centuries, rung out, "Let it rot then." But many of us bear witness that it never did rot, nor did the value of that farm depreciate. We younger ones had our models in those sterling men. What they did was well done. These roads, the pride of all the country round, bear testimony to it. These thrifty farms, these well kept homes, were unsurpassed by any in the Commonwealth. I recall that thirty-nine years ago this present summer, revisiting for a Sunday, I invited to come with me two very choice young lady friends. As we drove around over the quarters of the town these neatly kept homes were so much admired that one of them exclaimed, "How good! I would be willing to make my home in one of them." To this day I cannot tell what, save my native shyness, kept me from then and there responding, "me, too."

And this church, repaired in 1847, whose history was so fully recounted this morning, bears testimony to those good works. Its work was so well done that you see it now substantially as it was then, over a half-century ago.

And finally our schools. They, too, were the outcome of the high devotion of these homes. Doubtless our studies did not take so wide a range as they do today, but within our more limited range we thought well, we worked well. And I stand here today to insist that the two fundamentals to a good education are *good thought* and *good work*. George, bring out that class in arithmetic, and have them repeat the rule for computing interest on partial payment notes. Tell these of today how we worried over those examples in Colburn, that one of the men driving his geese to market, and the passerby could not tell from the way he put it how many geese there were, and so we had to work it out for him. Abby, don't you remember those four women who were partners in a ball of butter, and when each was going to take her share from the surface of the ball, they got into a scold as to how much each one's share should be, and we had to come in to keep the peace by working it out in those forms of cube root for them? And then the geography. Marcus will remember how we recited about our country beyond the Missouri River, then "an almost unexplored region, over which roam vast herds of deer, buffalo, Indians and other wild horses." Recall the teachers we had: James Miller, Henry M. Daniels, William Bowdoin, John Gorham. Have you better now? Perhaps. You ought to have, on the theory of progress. I understand with pleasure that you have an excellent sample here at the Centre. But those of our time led us well.

Here I would like to turn Methodist and hold a little experience meeting. My home, the ministries of this Church, nurtured in me a belief in religion. It was made so reasonable, so true that I have never questioned it. Yet, somehow, from these alone it never entwined itself into my life for an eternal unity, a living force. For this connecting power I am much indebted to the school. Those declamations<sup>4</sup> so many of which I learned in the school close by,—from Webster at Bunker Hill and in the Senate; from Choate in his marvellous eulogy on Webster, in which he brought to our life the visions of the old prophets of the last days of Israel and of Judah; from Shakspere's Wolsey, "Oh, Cromwell, Cromwell, had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies"; Longfellow, with his delightful exhibit of the village blacksmith, always at the forge during the week, but always at church on Sunday. These and such as these, as I now recall it, brought my thoughts to their high conclusion, that if my life was ever to amount to anything, these two must be well inwrought in me, must be like the right and left eye, producing the most perfect sight by being focused as one upon every object. I felt deeply the wisdom of the fathers

when they built the church and the school-house side by side, and each home on the several surrounding hills became a fortress to guard this sacred citadel from every intrusion of evil. You may remember the story of the Irishman, who in the earlier day came to New York, interesting himself in the church of his choice. By and by they built a sumptuous house of worship. He was proud of it, and when the later brother Mike came over, one of his first interests was to show him the magnificent church. Mike looked around quite bewildered by the elaborate architecture. Presently he exclaimed, "Pat, Pat, this beats the devil." "Yis, yis," says Pat, "don't ye know that's the intintion." Such was manifestly the intention of our fathers. And now my last word is, to us who go forth, to never cease to hold high fealty to this, our little Jerusalem. To you who remain, to never cease to preserve with saered care these high bequests, that in the ages to come our town shall never fail to hold the high position which it has in the years that are gone.

##### 5. Our Sons-in-Law.

Responded to by Walter Allen of the editorial staff of the *Boston Herald*.

##### REMARKS OF WALTER ALLEN.

*Mr. President, Ladies and Gentlemen:*

Those who are responsible for the arrangements of this celebration appear to possess a surprising degree of temerity. If we may trust the alleged witty newspapers of the times, sons-in-law are not expected to have even a respectful, to say nothing of an affectionate, regard for mothers-in-law. You have heard of that presumably typical son-in-law who, while travelling abroad, received a telegram to this effect: "Mother-in-law dead. Shall we bury, embalm or cremate?" to which he promptly replied, "Embalm, cremate and bury. Take no chances."

That you, sir, have had the courage to invite me to speak to the sentiment sons-in-law betokens, on your part, either a high degree of confidence in the merits, the captivating merits, of this venerable town, or a sure sense of the disciplinary talent of her through whom I sustain to the town the relation of son-in-law. You who are right sons and daughters of New Braintree may be pardoned any degree of affection for your dear mother. I am myself conscious of the energetic and controlling discipline of the fair daughter I took away from her; but I did not suppose everybody else knew it too.

Probably I should never have attained the honor of being a son-in-law of New Braintree if I had not first been a kind of foster-son. It happened, long before I was old enough to give advice in the matter, that my father's sister became the wife of two estimable citizens of this town,—successively, I mean, not simultaneously. One of them

was Elisha Warren, the other was Deacon Wecome Newell. I do not well remember the former of these uncles, but the latter I remember, with a distinct awe of his dignity and rather severe piety, until this day, although he died when I was in my early teens. At his home —the elder among you know where it was—I was a frequent visitor, attracted thereto, not so much by the good man, as by my cheery aunt, and by my two jolly cousins, Eliza and Mary Warren, who feared him as bravely as I did. For several weeks of one summer I was rusticated there for the sake of my health and my morals. My fond parents felt sure I could not go far astray so long as I was subject to Deacon Newell's watchful eye.

That summer I attended the Fort Hill school. I do not remember who taught it, but I recall that I used to fill my pockets with blueberries on the way and empty them into a much-whittled desk, from which I fed myself from time to time during the sessions. Blueberries are not so sweet now as they used to be. Few other things are. Wives are an exception to this rule. They sweeten as they ripen and whiten. Once I did not think it could be possible. Perhaps it is a peculiarity of those born in New Braintree, but I have no experience by which to make comparisons.

On a later spring day, a day in May, when I was old enough to be trusted with the family horse, my sister and I came from Worcester by ourselves to visit our cousins. On the occasion of that visit our cousins gave a party. That party, I may say, was the crisis of my life. Then I got acquainted with the best there was in the town, and some of it has remained the best ever since. The young acquaintances, I am happy to say, have grown into old friends. I see around me several who were present on that joyous day. As many, or more, are not here. Some have passed from the green fields of earth to the realm which our faith pictures as "ever bright and fair." All of us have recollections today of dear friends whom we shall not see again with our mortal eyes. Whether they behold us, whether they participate in our glad, reverent festival, we cannot know. It is our privilege to remember them tenderly as sometime sharers of our life here in New Braintree.

From that day I began hoping that sometime I might become a son-in-law of New Braintree. It was a boyish hope, but an ardent one, of which I never lost hold until it was accomplished some thirteen years afterward. I am here to testify that I am glad of it. What is, perhaps, more to the purpose, my children are glad of it. They have been brought up to love and honor their grandmother and they like to spend a good deal of time with her. She has been good to them in their youth, as she was good to me in my youth. Her sweet face and abounding friendliness have had due share in the moulding of their characters, and I am sure they will be better men and women because of her gracious influence.

The next spring I came again for a longer stay, having grown so large that I was thought able to do chores and help on the farm. I did whatever a boy who is the only helper on a farm is expected to do. Much of it was pleasant enough, but some of it seemed to me tough. The task that made the most permanent impression on my mind was one of picking up stones in a large field that had been cultivated the year before. The Deacon's backbone was a stiff one and did not easily bend to such employment. I had to work alone, gathering the stones in a basket and making piles of them, here and there. I think there never were so many loose stones on an equal space. They grew out of the ground like weeds. No matter how cleanly I picked them up in any spot, new ones came to the surface during the night. When the long task was done, the ground was covered with heaps that nearly touched one another. The work appeared to have been as nearly useless as any work could be. Not till later did I apprehend that probably the main purpose of it may have been to make stone-throwing distasteful. I wouldn't now pick up a stone, even to shy it at a chipmunk.

That summer's experience did something more. Perhaps it isn't quite complimentary to say so in this town, but it disenchanted me of a farmer's life. Not even the occasional privilege, after milking, of riding the Deacon's gray mare bareback to town to see my best girl, overcame my dislike for a life that included cleaning New Braintree fields of stones. My good father unintentionally confirmed my indisposition by requiring me at home to weed garden beds in the season when kites flew and roundball was ripe. Roundball is not played now. I wish you to believe that as a boy I was naturally industrious; but I had a strong preference among occupations. The ones that I liked I could follow as willingly and tirelessly as any boy you ever knew.

There were sane and clever young fellows who aspired to marry a farm when they got old enough. I never attempted to get in their way; nor did I ever feel any jealousy of their success, if good fortune attended them. I was always modestly conscious that I had not the talent necessary for prospering under such a responsibility.

I have no mind to utter a word of disparagement of the usefulness and satisfactions of farming. I join in all your praises of it. The proof of my respect for the leading industry of New Braintree is that I have given my wife and children a five-acre farm among you to carry on—stipulating that I would do no work on it, and that they should not attempt to make it productive, except in the way of recreation and health. It is well supplied with stones, and we let them stay wherever they happen to be. This I am sure is the only way in which I could be a farmer and escape low spirits and bankruptcy. I have a notion that my wife might be a successful farmer in the ordinary way, if she had a chance; but she has shown her superiority in so many ways already, that I am as humble before her as it is comfortable for

a husband to be. Hence, so long as I am able to scratch paper with a pen, I shall give her no large opportunity to scratch land with a hoe.

But, Mr. President, I think I must have overpassed the limit of time you imposed. I know that I was invited, not so much to make a speech, as to exhibit myself as an example of a son-in-law who rejoices in his mother-in-law, honors her sincerely, and is grateful.

#### 6. Engrafted Stock.

Response by Rev. Jeremiah J. Healy of Gloucester.

#### REMARKS OF REV. J. J. HEALY.

*Ladies and gentlemen, friends old and young:*

I am glad to meet you here on this your gala day, to recall fond memories of the past, wherein you all seem likely to take a friendly interest. I am glad to meet after so long a waiting the companions of my youth, even though it be for only an hour or two, to exchange affectionate greetings, and recall those memories of half a century ago.

It was just fifty-one years ago that I, a lad fifteen years old, landed in your town direct from old Ireland in midsummer, with your farms perhaps the greenest and finest in New England in full bloom, with a good supply of apple-trees shedding their delicious fruit, free to every passerby without leave or hindrance, and even the pleasantly shaded roadsides yielding an abundant crop of raspberries, blackberries, huckleberries and blueberries, in bewildering profusion; it was with me a serious question whether the garden of Eden could afford a residence more delightful.

My first acquaintances were in the school-room, some of whom I meet today for the first time in so many years. Half a century having in the meantime come and gone, has carried with it its quota of familiar faces, leaving few even of our own youthful companions to rehearse the stories of those happiest days of our life. In the fall of that year, 1850, I made the acquaintance of the young ladies and gentlemen of your town in your High School, of which I was the junior member. They are now the venerable seniors of your society, whom I am so pleased to meet here today. High schools were not such common property then, as you may infer from the fee, however small, of three dollars apiece per quarter which we had to pay. Greek and Latin classics had no place in that school. And it could hardly be called High were it not for a copy of Euclid which the teacher found in my possession, and introduced to two or three others, who never seemed to fully appreciate its beauties. Grammar seemed to be more to their liking, especially the verb "to love," wherein they made such rapid progress, that soon after that term we witnessed several marriages. I mention this as suggestive of an occasional experiment of those old fashioned High Schools, now that happy marriages have become scarce,

with divorces so numerous, as, if I mistake not, even an application for divorce has never been even thought of in this class of happy marriages.

The venerable Dr. Fiske was then spiritual director of this community, whose texts were always taken from the scriptures, and never from sensational newspapers, as in this progressive age. Once while returning from my theological studies in Baltimore, I sat by a gentleman quite learned in his own conceit, and somehow suspecting me for a student, possibly from some book which I may have been reading, he became very social and communicative. Among a variety of other things he told me of having in his youth worked on one of your New Braintree farms, and attending the meetings of Dr. Fiske, declaring that, however young, he knew better than to accept his horrid doctrine of hell and damnation. This being nearly forty years ago, the gentleman has by this time perhaps gone over to join the grand majority, and were he to appear among us today and give us his more recent experience, he might speak more respectfully of the preaching of the venerable Dr. Fiske.

The New Braintree farmers of those days impressed me as a religious body of men, punctually answering the Sabbath bell in broadcloth and handsome carriages, with their families. With few bank-books they appeared quite aristocratic, with tea invitations printed in the latest fashion, and sent forth with as much regularity and etiquette as may be now found among the famous four hundred of Boston or New York. And all this with butter only a shilling a pound, and potatoes only thirty cents a bushel. After this brief review of New Braintree half a century ago, I will now take up the part assigned me in your programme, the "Engrafted Stock," of which I may be considered a branch, however unworthy. Having listened with pleasure to the well merited praise, so eloquently bestowed by the orator of the day on the lords of the soil, as the first settlers may be called, now a few words on the hewers of wood and drawers of water may not be deemed too much on a gala day like this, when everybody expects a share of what is going. In a country like this, so recently a wilderness, with the riches so generally drawn out of the bone and sinew of the laborer, they seem entitled to a generous share in all these popular demonstrations. In this great country there is a place with plenty of room for everybody, and useful and needful work for all classes of men to do. Brawn and brain seems equally needful and necessary, especially in laying the foundation deep and solid of the great country which this seems destined to become in God's overruling providence. Everything great and grand in nature and in art has its small beginnings, gradual development and growth, having in every stage of its existence elements, however varied, equally necessary and important. We cannot overestimate the priceless value of recent grand discoveries of steam, electricity and telegraphy. And yet of what comparative little worth

for another hundred years these great discoveries, were it not for that grand army of industrious laborers sent us from across the sea, to enable us to utilize these grand possibilities.

It is to the patient toil and industry of these poor humble people we owe our long lines of canals and railroads, uniting the great East and West, North and South; connecting our Massachusetts Bay with Lake Erie, and Chicago, the metropolis of the West; and along the waters of the Mississippi with the Gulf of Mexico, in one continuous line of varied industries, manufactures and commerce, daily increasing indefinitely and beyond all computation this great nation's wealth and population.

And coming nearer to our immediate subject, these humble sons of toil having finished the railroads, next turned your byways into highways, making everywhere the rough way smooth and ready for the bicycle and automobile. And upon the completion of the public works, you hired these laborers at your own prices, so cheap that your farms flourished as never since, blooming like gardens, with their golden harvest furnishing rich freightage and dividends to the adjacent railroads. It is thus when we explore the sources of our national wealth, we find the pick and shovel brigade, lost sight of in the distance, so largely accountable for such grand results. And our fond recollection of the golden age of New England farmers half a century ago reminds us of the fact that for one hundred dollars for eight long months, with about sixteen long hours for a day's work, they could select their best men; and for \$1.50 per week, and even less, find willing servant girls up and dressed, with milkcans ready for the milkers at five o'clock in the morning. Now with the loss of this class of labor, you see the change in the looks of the farms and farmhouses, and hear it in the despondent tones of the farmers. For they tell me that these Irish laborers, following the example of their Yankee neighbors, have also taken to the villages and cities in quest of more pay and less labor. And now you must await the arrival of Poles, whose first lesson in English is a rise in their wages. And they say the cows, not understanding this strange language, are slow to accept their invitation to milking at so early an hour. All of which militates against the farmers, who must revise their methods, if they be not left too far behind in the new race.

How to do this I do not regard as a matter so very difficult. But it requires time beyond the limits of the few minutes at our disposal today. In the meantime I would advise the farmers to figure upwards with the rest of the world, and not to seek any longer the impossible and undesirable lower prices for labor. For in a republic with universal suffrage, the laborers are the legislators, very naturally always in favor of less labor and higher wages. And fortunately it is not in the spirit of the times nor of this progressive country, to deny the laborer a fair and liberal remuneration.

I find a new element in this community, the Irish farmer, who may not unreasonably expect of me a few words, this being my first and possibly last address before them. I rejoice, as so must you all, in their ambition to possess the land. The ambition to own their own houses and the soil they cultivate, this instinct, laudable in all men, has been specially characteristic of the Irish race, nearly all farmers in their own country. For this righteous privilege they have long fought in their native land, and I am glad to see they are not slow to appreciate the privilege here in the green fields of America.

I rejoice with them, as so do you all, for the changes from fifty years ago, when they could not help feeling that they were strangers in a strange land, having to go twenty miles to bury their dead in consecrated ground, or find a priest whenever needed. Now nearly every town has its own church and priest, even this little town of yours having given out of its then five Catholic families three priests to the church. This county has today more Catholics than were then in the entire Commonwealth. Boston arch-diocese alone has now half a million, and we have over a million in the entire State. I mention this, not in the spirit of vain boasting, but rather of encouragement and thanksgiving. So much enmity and opposition to us then came from ignorance. We have outlived all the slanders and silly misrepresentations of Know-nothingism and A. P. A.ism. The trials and tribulations of the nation even in that short period, with its three wars, the last waged against a Catholic nation, with a generous quota of our people marching shoulder to shoulder with their Protestant neighbors, furnished ample vindication of the patriotism, at the cost of their lives, of your Catholic fellow citizens. And with all this history of heroic daring and sacrifice in defense of our adopted country, now found in every library and in almost every home, we have nothing to expect in the future from this grateful and generous nation but our fair share of the loaves and fishes. With our ever increasing numbers, and thanks to our good Irish women, ever virtuous, faithful and true, one-half of the daily births being now of Catholic parents, we have in the future but to exercise our right of suffrage, and go shares with the best of them. It is thus New England is fast becoming New Ireland. Nor need anybody see in this any cause for alarm. It will only make our people all the more interested, loyal and American. In the teaching of our church, patriotism comes next to Godliness, or rather is a part of Godliness. The more pious and Catholic you are, the better and more loyal citizens. Another element of hope and encouragement may be found in the common cause and object of our coming to this country. Your Puritan fathers all came here to escape English oppression and tyranny. For the same reason have the sons and daughters of Erin come here to escape the same common enemy, and find homes where they may freely worship God according to the dictates of their own conscience. And in this common cause we have another powerful motive to weld both races the more solidly into eternal sympathy and good fellowship.

7. A Lineal Descendant of the First Settler, Capt. Eleazer Warner.

Response by Dr. Emerson Warner of Worcester.

#### REMARKS OF DR. EMERSON WARNER.

##### A LINEAL DESCENDANT.

Fifteen hundred ninety-five records the birth of William Warner, son of Samuel Warner of Boxted, Essex County, England.

The line is traced through William, John, Samuel, Eleazer, Eleazer 2d, Phineas, Phineas 2d, Amory P. and then the speaker. William came to this country in 1737, and settled in Ipswich, this State.

Eleazer 2d is said to have been the first white child born in the district of which New Braintree is now a part.

In the line are not found presidents or millionaires or men of world renown. Such men came later. The profession of these men was that of the first man,—a farmer, a tiller of the soil.

They took up the work where the Creator left it. They caused the earth to bring forth cereals and fruits. Nature was their teacher. It was necessary to study her laws and obey them. It was his part to co-operate and develop the work of the Creator. The same Teacher presides today, and the faithful, earnest, intellectual pupil can acquire knowledge of greatest value.

The ground has not yet yielded all its wealth, all its revenue. The flocks furnished them the wool. The housewife did the spinning. In those days the towns were prominent,—the cities were small. The golf of those times was with the hoe, seythe and sickle.

The cattle-shows furnished prizes for the best dairy products. The horse did his racing on the way to and from the show.

This early ancestor Eleazer found the Indian, his predecessor, a troublesome fellow, disposed to test his right to possess and till the ground. This made of him a warrior and gave him title of Captain. By winning a victory in a personal encounter with an Indian, his life was saved.

The Indian wars, the War of the Revolution, the French and Indian and the later Civil war, all drew from the line and its immediate branches to help fill the ranks.

Officers appear among them, from corporal, lieutenant, captain to one major-general, Jonathan Warner. Town, civil and church officials are numerous, filling the varied places of responsibility and power.

So far as known, the line has never furnished a witch or other subject for a Salem hangman or for prison or insane asylum.

The homestead from which the present descendant came remains, but the name of its owner is changed.

This late and last descendant early abandoned the horticultural profession,—as Ralph Waldo Emerson says, “The original calling of the race,” “The beauty of Nature, the tranquillity and innocence of the countryman, his independence and his pleasing arts, the care of bees, of poultry, of sheep, of cows, the dairy, the care of hay, of fruits,”—and betook himself to the school and college. The transfer of the farmer’s son to the life and sedentary habits of the scholar and teacher was attended with somewhat heavy drafts upon the capital of health of which the schoolboy was possessed as he entered the classic halls. Not aware of the immutability of the laws of Nature, and no teacher by to raise the alarm, “many offenses were committed against stomach, muscles, lungs and brain.” “Penitence,” which Carlyle says, “of all the acts of man is the most divine,” has followed with its discipline, and constant watchfulness ever since has been maintained in compensation.

Fifteen years ago professional life was interrupted by illness, and as time has since shown, it was practically closed.

After slow and tedious convalescence a measure of health has been secured, and largely, it would seem, by much travelling on the water. This has resulted in twenty times crossing the Atlantic, four times traversing the Mediterranean, a trip to the West Indies and South America and a trip to Mexico by the Gulf and twice around the world. Thus it comes about that all the large bodies of water in the world have been traversed.

The first trip encircling the globe was by London, Liverpool, Gibraltar, Marseilles, Naples, Suez Canal, Cairo, Red Sea, Ceylon, Penang, Singapore, Hong Kong, Canton, Shanghai, Nagasaki, Inland Sea of Japan, Kobe, Kioto, Osaka, Yokohama, Tokio, Vancouver and C. P. R. to Montreal and Worcester.

The second trip around the circle was by London, Plymouth, Teneriffe, Cape Town, South Africa, Melbourne, Sydney, etc., Australia, Auckland, Wellington, Hot Lakes district, Christchurch, Dunedin, Invercargill, New Zealand, Hobart, Tasmania, Fiji Islands, Hawaiian Islands, Alaska, C. P. R. and Great Lakes, Montréal, Worcester.

I have crossed the continent six times and been in most of the States and leading cities of our own country. This has furnished much entertainment, a large fund of information and greatly improved health. For all these privileges and opportunities this lineal descendant is truly thankful.

#### S. The Quaboag Historical Society.

Response by its President, Hon. Daniel H. Chamberlain of West Brookfield.

## REMARKS OF EX-GOV. CHAMBERLAIN.

*Mr. President, Ladies and Gentlemen, Fellow Citizens:—*

First of all, let me say to your president that I shall obey his injunction regarding the length of my remarks. The charm of such an occasion as we are enjoying this afternoon lies not a little in the privilege of hearing many different voices, all testifying to their respect and affection for this town, its history, its men and women, both those who are gone and those who are here. It is Wordsworth who has sung:—

“There is one great society alone on earth:  
The noble living and the noble dead.”

Publie speaking is not of itself a pleasure to me, but I will confess I did wish to say one word here today. I wished to repeat to all who hear me what I said to Mr. Tufts privately at the close of his address this morning: “I never heard *you* do better; I never heard *anybody* do better.” If this day had given us nothing else than this beautiful, reverential and inspiring address, it would have been a memorable day. I congratulate Mr. Tufts, I felicitate New Braintree, on the fact that so much of the one hundred and fifty years of the life of this town has now been saved finally from oblivion; recorded imperishably in written words, words so chosen that your history becomes at once part of the genuine literature of our neighborhood, to be read and pondered by the long succession of the coming generations.

And what is it that makes this history so charming and so precious? It is not that it was enacted on a high stage in the sight of the world. It is not that the men of New Braintree were great orators or great soldiers or great statesmen. It is not that her settlement was attended by tragic or renowned events. No. It is simply because here on this soil, on and around this lovely hill, a few wise, honest, industrious, independent, virtuous and pious men and women had their homes, and made and kept a township true to God, to humanity and to country.

“Type of the wise who soar but never roam,  
True to the kindred points of Heaven and Home.”

Looking out today, under the clarifying radiance of Mr. Tufts’s address, both to the past and the future, I feel, and I think we all feel, that if we would preserve and enlarge our historie heritage, it must be by cultivating the virtues,—the fortitude, the sobriety, the reverence and the patriotism,—of those who first won this hill and this township to civilization, to letters, to laws and to religion. A poet-prophet, Henry Timrod, has said:—

“That which we are and shall be is made up  
Of what we have been.”

## 9. "The Strength of the Hills."

Response by Rev. Charles S. Brooks of Wellesley.

## REMARKS OF REV. CHARLES S. BROOKS.

## "THE STRENGTH OF THE HILLS."

*Mr. President, Schoolmates and Friends:—*

If you take your position on the bell-deck of this church, six hills at least will be visible to you: Tufts Hill, Ranger Hill, Cushman Hill, Muster Hill, Fort Hill and this, crowned by this building in which we are met, which I may for the hour call Bowman Hill, after Joseph Bowman, one of the strongest business men New-Braintree has ever had.

If one goes into the mountain fastnesses of Switzerland, as he looks on the lofty mountains around him, the Scripture connecting the mountains with God may come to him with great impressiveness, "Who setteth fast the mountains, being girded with power." And today, in the presence of these inspiring hills, we may say, "Who establishes the hills, being girded with power." Indeed one may travel far before finding productive hills very much more pleasing by their graceful slopes and fair fertility than are these outspread before the eye from this hilltop. I query why it is that these rural summits have not been seen and seized upon by residents of Boston or New York, and this magnificent township made by them a metropolitan summer suburb.

According to the late Rev. Dr. Richard Storrs, when a countryman and his wife were approaching Chicago at the time of a meeting there of the American Board, and saw in letters of large size the initials A. B. C. F. M., which refer to that organization, the wife asked her husband, "What do those letters stand for?" and he replied, "I don't know, Jane, unless it is because they can't sit down." Today, gathered as we are to observe the one hundred and fiftieth anniversary of this township, and asking what these hills stand for, the answer is forthcoming that on such an occasion as this, it is impossible for these everlasting hills to sit down.

The strength of these hills is evident in their power to give commercial prosperity to the residents. Three-fourths, I conjecture, of the people dwelling here in my childhood held the titles to their farms. Taking as a sample two roads leading to the centre of this town, each some three miles in length, and on the northerly road all held the titles, and on the southerly road six out of eleven. Doubtless some of these farms were embellished with mortgages. The investments of New England people in the West justify me in saying that, while the natural rivers in the United States run principally toward the south, the financial rivers run principally toward the west.

The strength of the hills appears here in the manifest power of right citizenship. This is seen in the power of the vote of their inhabitants.

An epitaph of a headstone read, "Here lies —— ——, a man who never voted. 'Of such is the kingdom of heaven.'" No, of such is *not* the kingdom of heaven. The vote of New York State is at times determined by its rural ballot. They need to hear from the vote north of the Harlem River before they are certain how the State of New York has gone in an election. The vote of those who dwell on the hills, and the vote of those who have gone from the hills to the cities, comprise much of the strength of the righteous ballot in our land.

The strength of the hills is seen again in the patriotic devotion to law and liberty of the people who dwell upon them. The national flag, symbol of American liberty, with which you have decorated this church, is eloquent upon this strength of the hills. Every thread in that American flag is a thread of free speech; every stripe is a stripe of free school; every star is a star of free church. "Old Glory," they call it, and Old Glory it is by every symbol it embodies, and by every line of its history.

The strength of these New Braintree hills has been demonstrated by the patriotism and prowess of the citizens of this town who served in the Civil war. They illustrate the spirit of the patriotic verse quoted by our chivalrous and beloved war governor, John A. Andrew:—

"But if we fail,  
They never fail who die in a great cause,  
The earth may drink their blood; the block may soak their gore;  
Their heads may sodden in the sun; their limbs be strung to castle gates or  
city walls,  
But still their spirit walks abroad,  
Though years elapse and others share as dark a doom,  
They but augment the deep and sweeping thoughts,  
Which overpower all others,  
And conduct the world at last to freedom."

Mr. President, I have had a dream, albeit it was a dream with my eyes open. I seemed to see in an elegant park in front of this church edifice a massive and magnificent memorial erected to the memory of the soldiers of '61. It is of granite, of exquisite design, and is known as the "Tufts Soldiers Monument," erected by my opulent friend, your fellow citizen, the orator of the day, Mr. George K. Tufts. The mists obscure my vision, but as nearly as I can decipher, the date of its erection carved upon it is 1903.

As my dream continues, I behold to the north of this church, on the site of the Bigelow house a well proportioned, costly and impressive stone structure, on which I read the inscription, "The Gleason Public Library." This is the generous gift of your affluent and munificent townsman, the president of the day, Hon. Charles A. Gleason. Through the vapor of the near future, I can read on the cornerstone, "Erected in 1905."

Again in my dream there appears, in the times when the children of the whole township are transported to the centre of the town for their education, a spacious and commodious building of brick, with sandstone

trimmings, the convenience and pride of New Braintree, which is the "J. T. Webb Public School" building, the gift of your wealthy fellow citizen, Mr. J. T. Webb, who has thus honored himself and honored you.

My dream still changes, and I see reared on this height another edifice. It is appropriately colonial in its architecture, and artistic in its interior design, and preserves and enshrines the relics of other days, already gathered and gathering, of your local Antiquarian Society. It is the thoughtful and generous gift of your respected townsman, Mr. William Bowdoin, and bears on its front the name, "The Bowdoin Colonial Hall." May these four structures at no distant day crown and grace this noble hilltop.

Friends, the strength of these fair hills is, supremely, the people who have inhabited and who inhabit them. Mrs. Browning, in her "Casa Guidi Windows," raising in her poem the question, "What is Italy," where she was writing, makes answer, "It is her men." Listen to her:—

" 'Now tell us what is Italy?' men ask;  
And others answer, ' Virgil, Cicero,  
Catulus, Cæsar,' What beside? to task  
The memory closer,—' Why; Boccacio,  
Dante, Petræa,'—and if still the flask  
Appears to yield its wine by drops too slow,—  
' Angelo, Raffael, Pergolese,'—all  
Whose strong hearts beat through stone, or charged again  
The paints with fire of souls electrical,  
Or broke up heaven for music."

We may adapt her verse to say: now tell us, what is New Braintree? What are these ancient hills? What is America? And we may answer, Washington, Putnam, Warren. What besides, to task the memory closer? Samuel Adams, Webster, Payson, Storrs; and if still the flask appears to yield its wine by drops too slow, Lincoln, Grant, Lowell,—all whose strong hearts beat through schools, churches and courts, or charged again the homes with fire of souls spiritual, or broke up heaven for manhood.

#### 10. "Selections in Life."

Response by Rev. Henry M. Penniman of Berea College, Ky.

#### REMARKS OF REV. HENRY M. PENNIMAN.

##### *Friends and Children of Friends:—*

The difficulty of saying what I want to say in ten minutes reminds me of the difficulty which a good mother with nine children found in trying to board a car. The conductor said, "Madame, are these children all yours or is this a picnic?"

"Sir, these children are all mine and it is no picnic."

It is no picnic to try to unburden the soul on such an occasion as this, in ten minutes.

#### SELECTIONS FOR LIFE.

There are two kinds of selections in constant operation. The first I will mention is natural selection. This is the term with which scientists have seen fit to label the action of those great natural forces which, day and night, ceaselessly operate to bring results.

These forces build and destroy, rebuild from ruins of their own making and re-destroying that they may build again more grandly than before. In the mineral and vegetable kingdoms these forces are known in gravitation, heat and cold, in wind and rain.

Mighty pressures in the contracting earth make the coal from forests made from sunshine. Fires confined in the entrails of the earth have vent by rending the rocky framework of the globe. Frosts attack the mountains and torrents tear the hills; rivers plow the plains and fill the seas; continents rise and sink.

In all this ruin there is ever recurring beauty, a constant rebuilding of better types of things departed.

This same result is seen in the animal kingdom. Forces operating through nerves are sometimes the same as those working in growing forests and storing mines. Other forces peculiar to nerves co-operate with gravitation, with heat and cold and produce more complex results in heart and brain than in rock and tree. But here in the animal kingdom, surely, swiftly, the building and destroying go on. All along historic records, whether scratched on rocks in prehistoric times or baked in bricks or written on parchment in later ages, the lower type disappears and the higher appears to disappear before increasing beauty and still higher forms of life.

We do not tremble before this mighty and mysterious working of unmeasured and immeasurable forces until we enter the domain of man. Here we see sensitive beings exquisitely endowed with instincts and power of emotion, like God himself. This human frame with heart and brain floats into the vast whirl of mighty energies like a wisp of straw in a hurricane of flame. At first the most helpless, at last the mightiest in creation, the human is endowed with the power of another kind of selection, it is that of moral volition.

This regal power allows co-operation with all other for good and pleasant results.

You and I may appear in life, choose to co-operate with the pulsating energies of the universe for good. But this power of choice is the power that can choose to operate for evil.

One human will may co-operate with gravitation to supply the suffering and festering city with a bountiful supply of pure water. Another human will may operate with gravitation to break a dam and flood a valley, destroying life and property.

Infinite in variety is the manner and method of volitional life in con-

nection with its habitat. In all this terrible heat of action, one philosopher has said the results that persist may be called "the survival of the fittest," in other words, the weak perish, the strong live. The late President Porter of Yale said much the same thing when he wrote, "Put a lot of potatoes in a cart and drive over a rough road and the smallest go to the bottom." In this power of moral selection, however weak, man can choose to co-operate with forces making for righteousness, which are the strongest in the universe.

On and with these he can ride like a ship on the wave, he is lifted and pushed from beneath and above, he is hand in hand with forces more for him than against him.

He may select the hand of God and go hand in hand with the Almighty.

Time does not allow to enlarge. Let me close with a story of a mountain boy in Kentucky.

A minister often eat at his father's table. He was always requested to ask a blessing. The first meal after the departure of the minister, the little boy of seven said before the big table full of people, "Pap, don't the minister bless when he's here?" "Yes, son." "Ain't it right to bless when he ain't here?" "Yes, son." "Well you jes keep shet. I am going to bless." Then with closed eyes and clasped hands he said, "O Lord, bless all this yere food that's good and that that ain't good we'll let alone. Amen."

My last word to the people and friends of my childhood home is this, choose the good and let the evil alone in selections for life.

#### 11. "To the Manor Born."

Response by Wm. Bowdoin, Esq., of New Braintree.

#### REMARKS OF WILLIAM BOWDOIN.

##### TO THE MANOR BORN.

It was my lot to be born in the town of New Braintree, Mass., in 1822. It was not for me to be proud of it, or to receive any special encouragement or encomium for it. I am thankful that a kind and benign providence has contributed the elements of life, so that I might continue until the one hundred and fiftieth anniversary of the incorporation of the town of New Braintree, Mass. I will say in the sentiment of the Hon. Daniel Webster in his defense of the Union and constitution and his native New England in the Senate of the United States in 1830: "I shall enter no encomium upon New Braintree for she needs none. We have her history. The world knows it by heart. The past at least is secure." Some historian will record its future history for future generations. May he be actuated by the same devout principles which have carried along the town for one hundred and fifty years past.

Think what great opportunities for every kind and sort of industry we can enjoy at the present day. Think how wonderful and marvellous are the works and products of mind and genius during the last one hundred and fifty years; more discoveries, more inventions and greater utility of their uses than all previous years combined. "We are heirs of all ages." We may look for greater and more general, useful and cheap inventions to help the poor and medium classes of society in this twentieth century. A visit to the Pan-American exhibition, by the electric department, will convince any one interested that we have a power in electricity which will revolutionize the power of the world, and be a *cheaper medium*. There has been great progress in developing Benjamin Franklin's discovery of 1744. The nations of the earth will honor him as a benefactor through all ages.

The nineteenth century is crowded with modern triumphs of skill. It would fill libraries to describe and illustrate them. No age of the world can compare with the last one hundred years in progress. A few words in regard to our town. The pioneers of this town were stalwart men and women, courageous and honest, governed by principle and fair dealing. Many were representative men, elected by the voters of the town to town and State offices. They were men of ability and dignity of character. They were the ones who were our standard-bearers, and who have been on the watch-towers of our little town, and have given an honorable name to it. May future generations never tarnish it.

This age seems to occupy its own independent ground and enjoy its own distinctive honors. Manhood, at the altitude it *now* stands, never had such openings into the wealth of the universe. Mankind was never so ready and anxious to unlock the secrets of nature, so wisely stored up by the Infinite for the nineteenth century's development, on to the end of time. Men of this day have measurably lost their sensibility to surprise. Novelty is a commonplace affair.

We are living in the money age. The conditions of society make imperious demands to acquire wealth. It is a potent power. The poor man's aspirations for political or high social position will never realize without "money." It answers *all things*. The public catch the inspiration. The riches of the mountains, rocks and earth have been and are being more eagerly sought for, and men undergo the greatest hazards and privations to get *suddenly very rich*. Nature is a vast storehouse of resources, an immense arsenal whence men may draw weapons needed in the warfare of poverty, ignorance and feebleness. With all veneration for past centuries, their history and results, it is clear to the common mind that the nineteenth century has been a most munificent benefactor to the human race, surpassing by far its predecessors in magnitude, depth of influence and utility; stirring the hearts of men with a new and perplexing consciousness of an amazing destiny, impelling them forward on a pathway where every step is an ascension toward a more commanding height of greatness and a more vivid consciousness

of Deity; and industry has made a great gain by our country's progress. How the pulse of the nation has been quickened and the whole enlightened world gone forward. Science and industry *will* conspire to add *many more* wonderful inventions in the twentieth century to the great catalogue, for the benefit of humanity.

Succeeding generations will have here a charge to keep, that this town may retain its standard good name, position and *unity of purpose*. It must ever be remembered, " 'Tis education forms the common mind."

The old church has been a landmark of honor for nearly one hundred years. It was raised May 13, 1801; dedicated Sept. 12, 1802; rededicated Oct. 26, 1846. The original design was made by Ezekiel Baxter, of Spencer, Mass. It was surmounted by a dome, but in 1846 it was removed to the bell-deck, and a becoming steeple took its place gracefully, through the efforts of Col. Carter of Ware, Mass. Subsequently, the steeple was graced with a new clock with three faces, and we have not been behind since. The church is an honor to the town, admired and revered by all New Braintree.

## 12. Ware National Bank.

Response by its President, Henry K. Hyde, Esq.

### REMARKS OF HENRY K. HYDE, Esq.

Those of us who have been privileged to take the beautiful drive from Ware today probably experienced somewhat different sensations from those of our fellow townsmen who wended their way hither just one hundred years ago in response to an invitation given by the selectmen "to all the inhabitants of the town of Ware to work one or more days on the road leading from Swift River to New Braintree free gratis." Though our citizens were then rewarded in a degree for their trouble by the spirits which the selectmen were instructed to furnish as they found necessary, we, in our day, have been more abundantly rewarded by the gracious hospitality so happily in evidence on this occasion.

Your historian, in his able and interesting address, dwelt at some length on the career of one of your distinguished citizens, Joseph Bowman, first president of the Hampshire Manufacturers' Bank of Ware. The first condition for the success of any financial institution is the absolute confidence of the public in its officials. There can be no doubt that much of the prosperity which this institution and its successor, the Ware National Bank, have enjoyed was the direct result of the esteem and confidence of all the people of this section in that citizen of New Braintree whose life and work have been so felicitously delineated for us today. On the foundation laid so well by Mr. Bowman and his associates the modest institution of \$100,000 capital started in 1825, has grown to a bank of \$1,000,000 assets; while its companion, the Ware Savings Bank, has deposits exceeding in size the total assessed valuation

of the town, and over eight thousand depositors. We are glad to acknowledge the debt we are under to him. The best product of the hill town must be men, and we trust that in the next one hundred and fifty years there may go forth from this well loved village many men who will serve the best interests of the community as faithfully as did Joseph Bowman.

13. "True American Citizenship."

Response by Rev. Michael T. O'Brien of Worcester.

REMARKS OF REV. MICHAEL T. O'BRIEN, OF WORCESTER.

*Mr. President, Ladies and Gentlemen:—*

I can assure you that the surprise which was given me by your committee in extending the unlooked-for courtesy to be a speaker on this your festal day, has been in a measure dissipated by your warm welcome, which makes me feel that I am home again.

Coming here at the age of eleven years from my native town, Barre, I have recognized New Braintree ever since, some twenty-seven or twenty-eight years, as my home. And what place is there imaginable around which are centred our most cherished hopes, entwined with the most endearing enchantments that no matter to what distant lands we may betake ourselves, or in whatsoever walk of life we may find ourselves, toward which our thoughts in fondest recollections will ever stray? It is home, sweet home. No matter how humble, how commonplace or how old fashioned it may be. And therefore I rejoice with you in being home again to share with you the pleasure of our town's celebration.

In response to the sentiment, "True American citizenship, who form it, and how best perfected," we meet with a subject so broad in its scope and so replete with significance, that were hours, rather than the few minutes which are accorded me, spent in considering it, there would still be left unsaid many things of vital importance.

We call American citizens all those who have been born in or naturalized in the United States and subject to the jurisdiction thereof. Hence we may discern two classes of people who form our American citizenship. First, those born here in this country, and second, those of foreign birth, but admitted to citizenship either by special legislative enactment or by some form of naturalization under general laws. I believe, Mr. Chairman, I am right. Both classes enjoy alike the protection of the government, and are free to exercise all the rights and privileges which that government accords; while at the same time each class is bound to defend the constitution, as well as our country's cause and honor. That there has been made by some a distinction between the native born and the naturalized citizen, and even the descendants of naturalized citizens, we do not, we cannot deny; of such opinionists we can only say that they are the least American of all. For the great principle

of true Americanism, if we may use the word, or of true American citizenship is, "*That merit makes the man.*" It places every man on his own two feet, and says to him, "*Be a man*, and you shall be esteemed according to your worth as a man. You shall be commended only for your personal merits, or you shall be made to suffer only for your personal demerits." This is true Americanism; it is this which has been our boast, which has constituted our country's true glory. This is the legacy we have inherited and which we are to hold as a sacred trust, and must preserve in all its purity, integrity and activity if we would not prove ourselves "*degenerate sons of noble sires.*"

The fair name, American citizenship, is like a great and spotless scroll upon which all, irrespective of race, or color, or creed, may write their names, and pledge their honor, their loyalty and support, and, if need be, even their heart's best blood in its sacred cause. That many have written their names thereon, brings before our mind the fact that the naturalized citizens form no inconsiderable portion of our nation's population, and by no means the least important part. From almost every land under the heavens do we find coming to our shores, as to a haven of peace, those whom persecution, oppression, penury and liberty of conscience to serve their God as they had learned to do at their mother's knee, have driven hitherward; and without these exiles what would our country be today? For who have leveled our forests, cleared our plains, worked our mines, cultivated our farms, operated our mechanical industries, fought our battles on land and on sea? We need but take the scroll of honor and read their names emblazoned there in glory, and we will find that whilst not all are of foreign birth, yet no small number will be found who were not born on American soil. Yet all the while their foreign birth and ancestry did not make them the less true to *our* country, nor did they shed their blood the less freely for our national defense and to keep floating aloft gloriously and triumphantly our God blest stars and stripes.

In speaking thus of foreign ancestors, I am but defending your honor and mine, for all our ancestors were of foreign birth if we but trace them back for a few generations; nor do I mean to insinuate that the native born American has not done his duty. But if our principle of true Americanism is true,—that *merit makes the man*,—let all honor and glory be given to him to whom honor and glory is due, no matter what country may have given him birth, no matter before what altar he prayed to his God. Realizing then the personality of those who make up our American citizenship, its perfection can best be attained by being true and faithful followers of our constitution. Let us welcome to our hearths and our homes every worthy exile, whether from England or Ireland or France or Germany, who is animated by noble endeavor; and in particular let us welcome those whose aspirations are to serve God first, last and forever. For he who serves God best is the truer friend, the nobler man and the best, the most perfect type of true American citizenship.

## 14. Our Sister Towns.—The Town of Hardwick.

Response by Rev. Harlan Paige of Hardwick.

## REMARKS OF REV. HARLAN PAIGE OF HARDWICK.

The town of Hardwick extends her congratulations to New Braintree on this her festal day. She rejoices with you in all your prosperity.

This is rightfully the day for the sons and daughters of New Braintree, and in view of that I must not detain you long, but rather give way to them.

Now friends, we stand here with one hundred and fifty years accomplished. We look with pride on the past. It is right we should. We have heard much today of the noted and distinguished of New Braintree. But I include you all. Looking into your faces and knowing so well the people of this town, I affirm the future resides with you; the future success of New Braintree will depend on what you each do in these schools, on these farms, in your households and daily life.

How much the prosperity of your town is due to the labors of the ministers who have preached from this desk! What a grand man Dr. Fiske was; he was not merely an apostle of religious truth, but an affable host, a promoter of liberty and the spokesman of this people on many occasions.

But I must not detain you longer. May great prosperity be yours in the years to come, and I am sure we shall all part lighter hearted and warmer friends for this day's festival.

## 15. The failure of Braintree Farms and the West Wing to unite did not prevent the union of their sons and daughters.

Response by Deacon Jesse Allen of Oakham.

## REMARKS OF DEACON JESSE ALLEN OF OAKHAM.

Response of town of Oakham to the sentiment, "The failure of Braintree Farms and the West Wing to unite did not prevent the union of their sons and daughters."

In consulting the old records of the town of Oakham, I find many evidences of the truth of the proposed sentiment. On July 3d, 1791, Pereival Hall, Esq., of New Braintree, and Betsey White of Oakham, were "outpublished." Also on July 28th, 1799, Dr. John Field of Oakham, and Rhoda Bowman of New Braintree. Maj. Henry Penniman of New Braintree and Lucy Allen of Oakham, Dec. 19, 1806. Lieut. Benjamin Little of New Braintree and Hannah Allen of Oakham, on March 3, 1807. Scores of other names could be added to those already given, of those who, regardless of town lines, sought and found their "heart's desire," as did those whose names have already been given.

I hold in my hand a very ancient looking Record Book. It is that of the "Washington Grenadiers," a company made up of the stalwart sons of New Braintree and Oakham, and organized nearly a century ago. By this book we find that the sons of these sister towns believed in union in military affairs, and active service if they were needed. On the 13th of September, 1814, they were suddenly summoned to report for duty at 5 A. M., on Oakham Common, armed and equipped ready to march to Boston, which was then in great peril from the "British."

They responded promptly, and after receiving the aged pastor's blessing, amid the tearful goodbyes of parents and friends, under the leadership of Capt. Wm. Crawford, proceeded at once to Boston, remaining there about two months, when, the danger being passed, they marched home again. For many years both towns were justly proud of their military company, which comprised their choicest and most active young men. The last surviving member of the original company, Sergeant Stephen Lincoln, died a few years since at the age of ninety-three. A short time before his death, he sent for me and committed this book to my care. It will be of great and increasing interest to both towns as time goes on.

## 16. The Town of Paxton.

Response by Hon. Ledyard Bill.

### REMARKS OF HON. LEDYARD BILL OF PAXTON.

On being called on by the presiding officer, Mr. Bill said, in part:

I am very glad to be present and join in the festivities of this anniversary. I feel honored in being a guest on this occasion, and while I have no "beaten oil" of speech, am pleased to bring the congratulations of the people of my town to the people of New Braintree for their grand history. New Braintree was a typical New England town. Its early settlers were devout men and women, who sought to better their condition and were willing to labor "in season and out of season" to establish homes, enjoy liberty of conscience; and prized, as did their ancestors, freedom from oppressive laws and all imperial forms of government.

The town of New Braintree has enjoyed for very many years in the past a most enviable reputation, both as to the high character of her citizens and also the products of her soil. For more than half a century she had a prominent place in the larger markets of the Commonwealth. All of the leading products of the dairy and her cattle upon "a thousand hills," as it were, were notable for their quality and as nearly perfect in production as any community could show.

But while all this is highly praiseworthy and to be emulated by all agricultural communities, yet there is still another crop, the product

of her soil, which is a thousand times better and of a far higher value. I refer to the generations of manly men born and reared in New Braintree. No town of its size has sent from her borders more men and women who have been more influential or more useful to their country and their kind than have the sons and daughters of this beautiful town.

I have been greatly interested in the address of your historian, who has so graphically sketched the salient points in the town's history and given much valuable data as to the early settlement and family histories, which should be carefully treasured, and if possible preserved for those who shall come after you. It will be invaluable to them, as also to the student of history.

Again, Mr. President, I congratulate you and through you the people of New Braintree for this happily conceived and happily executed celebration.

### 17. The Town of West Brookfield.

Response by Hon. E. B. Lynde.

#### REMARKS OF HON. E. B. LYNDE.

*Mr. President, past and present citizens of New Braintree:—*

It is with pleasure I bring to you on this anniversary occasion the hearty congratulations of West Brookfield. During the long historic period an intimate and friendly relation has existed between the towns. A part of your territory (twelve hundred acres), on its southern border was once a part of the mother town of West Brookfield, settled in 1660, forming a connecting link between the coast and the Connecticut River. And in 1857, when the district system of representation in the General Court superseded that of the town, New Braintree and West Brookfield were placed in the same representative district. At the present time we are in the same school district, under the supervision of the same superintendent.

New Braintree was once one of the leading, influential and wealthy towns of Worcester County, and is still noted for her hospitality and pleasant social gatherings.

My remembrance of her runs back almost fourscore years. I remember the Bowmans, Pennimans, Mixters, Tidds, Gleasons, Woods, Fiskes, Millers, Bigelows and many others whose influence was felt in County and State. At that time New Braintree was called an aristocratic town. Her farms were among the most productive and valuable in the County, and the owner of one of them was thought to be about as well fixed as one could be in this world. For some years past the market value of these farms has been decreasing and the population growing less. In this New Braintree is not alone, the same is true of almost all the small towns of New England. We have entered upon a time, an era, which came to the civilizations of the past, centralization;

centralization of population, wealth and power, which was at the root of their decline, and which threatens our boasted civilization. The shrinkage in farm values and population in New Braintree is not because her sons have deteriorated, but because of the great change that has taken place in the industrial life of the State, offering greater inducements to capital than farming.

As I remember many of the distinguished citizens of New Braintree in the height of her prosperity and influence, so I now know many of their sons, who are fully equal to and who fill as ably the places they are called upon to occupy as did their fathers. Who among those of the past could have written so completely and elegantly the history of the town as has your honored citizen and son, the orator of the day.

## 18. The Town of Barre.

Response by Hon. Thomas P. Root.

### REMARKS OF HON. THOMAS P. ROOT.

*Mr. President, Ladies and Gentlemen, Neighbors of New Braintree:—*

I esteem it a rare privilege to stand here, one of many others, to represent the fellow-feeling of the towns which are on your borders.

Others there are who may more fittingly represent their localities, but be assured, my friends, no town sends more heartfelt greetings than the town I represent; and here and now I extend to you the hearty greetings of Barre on this your one hundred and fiftieth anniversary.

We all have a common inheritance, we all have a common pride, in what our ancestors have achieved, from that primeval time in 1686, when certain Indians (of unpronounceable name), conveyed to Messrs. Willard, Foster, Stevens and others, for the sum of twenty-three pounds sterling, a certain tract of land in this immediate vicinity, containing twelve miles square, according to the metes and bounds described in the indenture.

Some localities in this vicinity still retain the Indian cognomen of their tribal inhabitants. You have on your southern borders the name given by the ancient sons of the forest, "Quobauge"; while we on our northern have that of the "Nichewoag." During the French and Indian wars, we shared with you the contest for English supremacy. And still later, when King George failed to comprehend the destiny of the New World, our fathers endured with yours the seven long years of hardship and struggle for freedom and equal rights. History records this.

You do not expect me to speak of your present people and surroundings; they speak for themselves. Neither do you expect me to give personal reminiscences of one hundred and fifty years ago. I prefer to take middle ground in my brief moment, in simply alluding to the men I knew forty to fifty years since. Then the homesteads were owned

by the grandparents or perhaps parents, of some of those whom we see here. These fertile acres were cultivated by energetic, intelligent, broadminded men, who were born and reared here.

I recall with pleasure the names of Capt. Tidd, the elder Gleasons, Messrs. Wileox, Thompson, Hamilton, Hale and a long line of others who have closed their activities. Noble ancestry! You do well this day to hold this festival to their memory, and their ancestors, thus stamping indelibly their record on the minds of your children, and children's children; not forgetting the noble part they took in the trials of thirty-seven to forty-one years ago, when your sons and ours helped to preserve the nation.

Here we stand today, while nature is clothed with all her robes of verdant beauty; while our common country has reached to the highest point of fame in all intellectual and material grandeur which the world has ever known. We who represent the rural country towns are as units; yet in my judgment, from these units, small but distinct municipalities, has come the virile forces that have energized and made possible the great results of our State and nation as we see them in this first year of the twentieth century.

Again, let me assure you, people of New Braintree, of the kindly and heartfelt greetings of the people of Barre, and our wish for your future prosperity.

At the close of the exercises in the afternoon the following resolutions were offered by Rev. Charles S. Brooks and unanimously adopted :

*Resolved*, that we, the former residents of New Braintree, and guests of the day, hereby express our high and hearty appreciation of the action of the present citizens in observing the 150th anniversary of the origin of this town, and of making it possible for us to participate in this observance, and that we tender them our gratitude for their action, and to the Committee of Arrangements and to the ladies and citizens for their generous hospitality.

*Resolved*, that we desire to put on record our sense of indebtedness to the President of the Day for his felicitous and forceful address of welcome, and to the Historian of the Day for his able, graphic and exhaustive history of this township, and that we express our desire for a copy of both addresses for publication in connection with the proceedings of the day.

## LETTERS.

Los Angeles, Cal., May 7, 1901.

*To the Committee of Arrangements for the Observance of the 150th Anniversary of the Town of New Braintree:*

I received your note concerning this matter, and send greetings and congratulations to you upon this occasion, hoping you will have a pleasant and profitable time in your exercises. I should be exceedingly glad to be present with you and participate in the exercises, and be a listener to what may be said concerning this event, but as I cannot, I must content myself by sending you my note of sympathy and love, wishing you success and satisfaction in carrying out the programme.

As I claim to be a native of New Braintree, having been born there in the year 1820, as the records of the town will show, I have profound respect for Massachusetts and the little town of New Braintree that gave me birth as a natural consequence. And as some writer has said, "There is but one Niagara," I will make the same proclamation in part. There is but one New Braintree, and she is ours, yesterday, today and forever; and when I take a retrospective view of the years of comparative happiness and pleasure I enjoyed in the sixty-four years that I spent in New Braintree, it causes a *feeling of regret* when I think the probability is I never again will see New Braintree *through natural eyes*.

While I am well pleased with my condition and surroundings here in this genial climate of California, I have no reason to complain, yet I am constrained to exclaim as Shakspere did—"Not that I love Brutus less but Caesar more." So then I may say, not that I love California less, but Massachusetts and New Braintree more.

I am something of the opinion of the Irishman when he came to America. He says, "you Yankees brag about your America, but it don't compare with Ireland at all, not at all. *The days in America are no more than half as long as they are in Ireland, be gorra, and that's not all. There is not as many of them.*"

And I would suggest that our mothers and our native countries are hard to be beaten. New Braintree is my native place and it would be unnatural for me to say that I loved my adopted State of California more than my old town of New Braintree and State of Massachusetts, although it may be so in some respects and in others not equal. Massachusetts has been the birthplace of some of the greatest men the world has ever produced. Boston is the "Hub," and these great men have been the spokes that have supported the rim of that great wheel that has

in some degree revolutionized the *World*. Massachusetts is made of good material and has the elements that produce greatness, otherwise the great men would not have been there. I think there are plenty of the same element left, and as New Braintree is one of her daughters, who knows but some of the progeny of the old settlers of the town may not develop into greatness and even more than fill the places of their predecessors. Be hopeful, we cannot tell what may come; great discoveries are being made and we don't know what a day may bring forth. Brothers and friends of New Braintree, you have much to encourage you to go on with renewed energy; let your past experience serve as a new impetus to set examples that are worthy of imitation. Look around you, over the world, and see the amount of crime committed and ask yourselves how much of it can be placed in New Braintree? *Almost exempt!*

Use the *Golden Rule*, carry it in your pockets, measure everything by it and it will be sure and be correct. Using this and obeying the laws of Nature will bring blessings that nothing else will or can. My sympathy is with New Braintree and her inhabitants. Hoping you will keep her lined up above par, as she ever has been, I trust her in your hands in the coming future.

Kindly yours,

F. O. WARNER.

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DE LUZ, CAL., JUNE 7th, 1901.

*Fellow-Citizens of New Braintree.*

*Dear Friends:*

The announcement of your purpose to celebrate the one hundred and fiftieth anniversary of the corporation of the town, is at hand. The enterprise meets my hearty approval, and I deeply regret my inability to be personally present.

New Braintree is a tree that was well planted, and has been well cared for all these years. It was set on a hill and cannot be hid. It has borne a variety of choice fruit, and is still healthy and vigorous. Long may it wave.

While I cannot claim to be a native-born citizen of New Braintree, it was the birth-place of my wife, Susan, and three of our children. More than that, it was in New Braintree that my Christian life began, and why may I not adopt the language of David and say, "The Lord shall count, when *He* writeth up the people, that this man was born there"? At any rate, my heart is with you today as a son and brother, and my soul rejoices in this godly fellowship.

Most heartily yours,

HENRY M. DANIELS.

IN REMEMBRANCE OF NEW BRAINTREE'S ONE HUNDRED  
AND FIFTIETH BIRTHDAY.

Upon the ocean shores of time,  
The waves of years have rolled,  
And marked its bands upon the sands,  
A Century—and yet a half, all told,  
Since 'mong the vales, and tree-crowned hills,  
Beneath New England's skies,  
A handful then, of stalwart men,  
Who, bound by common ties,  
Peace, happiness and right,  
Put hand to plow,—faltered nor fell—  
Though days were long, and troubles strong,  
They fought life's battles well;  
Till plenty smiled at every door,  
And want was stranger in the land.  
Each flowing rill, each grove and hill,  
Voiced calm content on every hand  
Each farm-house, 'neath New England elms,  
Each farm-yard, stocked so well,  
Each orchard rare, and meadow fair,  
A charming tale they tell.

In the churchyard, lie at rest,  
Those whose work for e'er is o'er,  
They builded well, their works excel,  
Remembrance theirs, in gracious store.  
While upon the shores of time,  
Shall roll the waves of years,  
While o'er its foam, Fate's ships shall roam,  
Bringing happiness, or tears.  
May every ship sail to your port,  
With bounties rich as gold,  
That all may share, who love and care,  
For New Braintree so old.

ARABELLA WARNER CLEVELAND,

4323 Agricultural Ave., Los Angeles, California.

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UNIVERSITY, June 10th, 1901.

*To the Committee for the Celebration of New Braintree's 150th Birthday:*

I was born in New Braintree in the year 1810, on the 30th of October.  
Most of the people I knew when living there have crossed the river, but

few are left there that I now know. Have not made my home there much of the time since 1831 or 2. Most of the oldest people now living there I presume knew my father, who was born in that town, and died there in 1870. My brother, R. E. Warner, was the last one of our family who was left there. My native land is still dear to me; altho' I have left it I would like to visit it.

“Yes, my native land, I love thee,  
All thy scenes, I love them well.”

My childhood's hours were spent there,—some of the happiest of my life;

“Friends, connexions, happy country,  
Can I say a last farewell,  
Can I leave thee,  
Far in distant lands to dwell.”

My 90th birthday was celebrated here. I don't know as you can read this—can't see to follow lines. Please overlook all mistakes.

Yours truly,

NANCY WARNER SNOW

## MEMORIAL TABLETS IN TOWN HALL,

CONTAINING

NAMES OF SOLDIERS FROM NEW BRAINTREE  
IN THE CIVIL WAR.

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### ROLL OF HONOR.

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#### SECOND REGIMENT.

JAMES BUTLER, Company E.

#### FIFTEENTH REGIMENT.

JOSIAH CONVERSE, Company F.

RICHARD T. DAVIS, " "

Sergt. GEO. A. DAVIS, " "

Killed Oct. 14, 1863.

HARRISON S. LAMB, Company F.

SIDNEY SMITH, Jr., " "

Killed Oct. 21, 1863, Ball's Bluff, Va.

#### SIXTEENTH REGIMENT.

JOHN BIRMINGHAM, Company E.

SAMUEL E. JUDKINS, " "

#### TWENTY-FIRST REGIMENT.

W.M. JEROME, Company K.

#### TWENTY-SEVENTH REGIMENT.

Sergt. HENRY H. BUSH, Company B.

Prisoner 6 months and 10 days

First Lient. LYMAN A. HOLMES, Company C.

#### TWENTY-FIFTH REGIMENT.

CHARLES I. WETHERELL, Company I.

Killed June 18, 1864.

GEORGE COOLEY, Company C.

WILFRED PLANT, " H.

## TWENTY-SIXTH REGIMENT.

EMILE MEYER, Company K.

## THIRTY-FIRST REGIMENT.

ALFRED BARRETT, Company G.

WILLIAM HUNTER. 6th Battery Light Artillery.

## THIRTY-FOURTH REGIMENT.

NAHUM AYERS, Company D.

CHRISTOPHER GODDARD, Company G.

PETER McCUE, Company G.

## THIRTY-SIXTH REGIMENT.

DANIEL W. DEAN, Company K.

Died, 1862.

## FIFTY-FIRST REGIMENT.

LORIN S. BARLOW, Company A.

Died May 17, 1863.

ALFRED D. BARR, Company A.

ALBERT A. THRESHER, " "

GEORGE WOODS, Company A.

MICHAEL BOWEN, " F.

Re-enlisted in 57th Regiment for 3 years.

## FIFTY-THIRD REGIMENT.

FRANKLIN D. BRIGHAM, Company K.

BENJAMIN FAGAN.

THEODORE S. PIERCE, Company F.

Died May 11, 1863, at Birwick Bay, La.

ELISHA S. RANDALL, Company F.

Died April 25, 1863, at Baton Rouge, La.

GEORGE KNIGHT, Company F.

Killed at Port Hudson, June 14, 1863.

## FORTY-SECOND REGIMENT.

BRIGHAM PEIRCE, Company K.

## FIFTY-FIRST REGIMENT.

RUFUS BOYDEN, Company A.

Died Aug. 5, 1863.

## TWENTY-FIRST REGIMENT.

OLIVER P. JUDKINS, Company K.

## FIFTY-SEVENTH REGIMENT.

CHARLES H. BARNES, Company F.

JOHN CORBET, " E.

Died May 6, 1864, at Wilderness, Va.

MICHAEL McCARTY, Company E.

CHARLES H. PARKER, " "

JAMES N. NEEDHAM, " K.

Q. M. 46th Regiment. Re-enlisted May 10, 1864, in  
Company K, 57th Regiment.

## FIRST CAVALRY.

DAVID D. PEIRCE.

## VETERAN RESERVE CORPS.

JOHN BAVELL, Regular Army.

THOMAS CONNERS, 11th Infantry.

## SECOND CAVALRY.

CHARLES JONES.

## SIXTIETH REGIMENT.

A. WOODCOCK, Company F.

ALFRED D. GREEN, Company D. 8th Illinois Infantry.

Died June, 1862, in St. Louis Gen. Hospital.

## TWENTIETH IOWA REGIMENT.

JOHN D. FOBES, Company F.

## FORTY-SECOND REGIMENT.

GEORGE F. VAUGHN, Company H.

















